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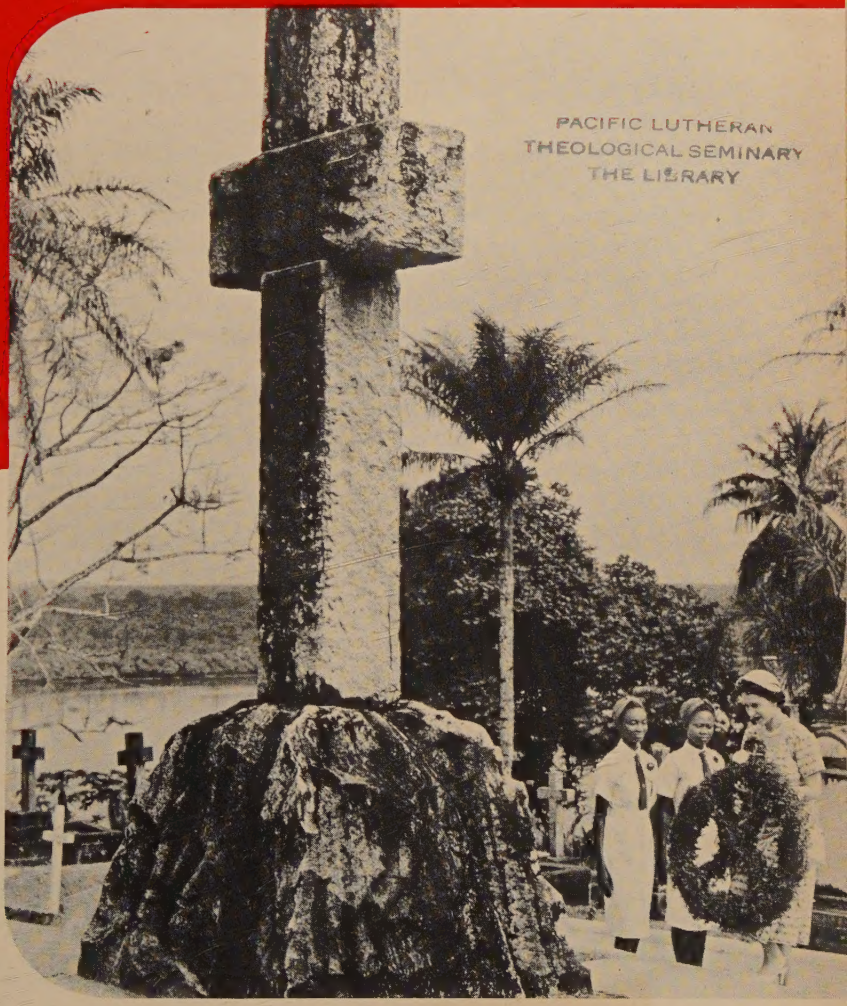

CROSS IN AFRICA

Queen places wreath on monument to missionary

Vol. 38, No. 26

MARCH 28, 1956

10 CENTS

Calling Card

QUITE A FEW YEARS AGO Jacob Riis, then crusading editor of the New York *Wor* wrote a book about the unwholesome conditions in the city's slums. He gave it a ti that has become a well-known expression in our language—*How the Other Half Liv* In the book he laid down a program for helping and rehabilitating those who had live under depressing and degrading conditions.

Shortly after the book was published, Theodore Roosevelt, then not yet preside called at Mr. Riis's office. He left his message on a card. It said, "I have read yo book and have come to help."

IT SEEMS TO ME that a similar message ought to be written by each of us and l for Jesus. In the Bible we find his formula for restoring men to happiness and peac no matter how they have been depressed and degraded by sin. We've read the book the next thing is to offer our willing service.

—A. P. S.

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PICTURE. During recent trip to Nigeria, Queen Elizabeth II of England placed wreath on grave of Mary Slessor, Scottish woman who first brought Gospel to Nigeria.

THE CHURCH IN THE NEWS

Religious liberty report

Last fall the Senate Subcommittee on Constitutional Rights "postponed" hearings on the First Amendment to the Constitution, which guarantees religious freedom. Committee advisors had seen storm warnings and felt that the brief hearing would result in bitter debate and little constructive action. Sen Thomas C. Hennings, committee chairman, said the Senate group would investigate the religious freedom issue by studying results of a questionnaire circulated by it.

Replies were received from 2,020 members of the "general public" and from 900 political scientists, the committee reported last week. Results were tabulated for the committee by the Bureau of Social Science Research of Washington's American University.

Results are not conclusive

Eighty per cent of the "general public" answering the questions said there were "significant instances" of denial of religious liberty. Nearly half of these were Christian Scientists who objected to fluoridation of drinking water as an infringement of their rights. Large number of others were Jehovah's Witnesses, who complained of "discriminatory acts" by government agencies, reported Miss Laura M. Sharp of the university. Some Mormons protested against laws prohibiting polygamy and "a few" Lutherans and Roman Catholics saw discrimination against parochial schools in their omission from public health and bus transportation services.

Only 28 per cent of the political scientists saw violations of any religious rights. Among them they listed government aid to parochial schools, employment of garbed nuns as public school teachers, Bible reading in schools, legislation against birth control and tax exemption for church property.

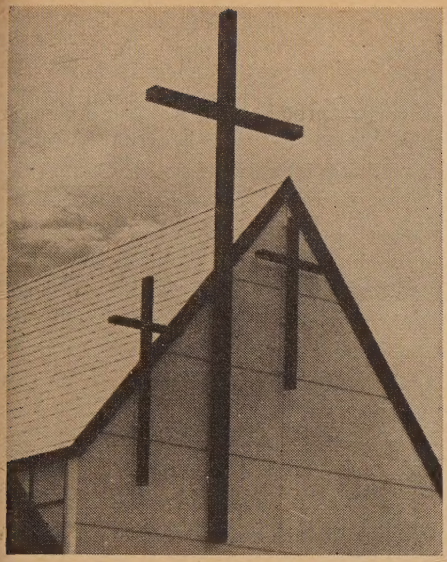
Subcommittee officials found "shortcomings" in the answers to the questionnaire, indicated that most attention would be given to the replies of political scientists.

Desegregation moves slowed

With the temporary halt of the widely publicized Autherine Lucy case at the University of Alabama, action on the race-integration front came to an encouraging pause. There was evidence of closing ranks on both sides, but calm heads and clear thinking seemed to prevail in a majority middle ground.

Strongest move by opponents of integration came from Congress, where 96 Southern senators and representatives signed a manifesto (*see page 11*) pledging to use every legal means to thwart the Supreme Court's school decision. The legislators called on their fellow-citizens, however, to "refrain from disorder and lawless acts."

Typical of attitudes in southern churches was a resolution adopted unanimously by the Anniston, Alabama, ministerial association of which ULCA Pastor William R. Morgan is secretary. Calling for "cool heads" in order that "moderation may prevail," the Alabama pastors said, "We deplore any extremism which must inevitably lead to more tragic disruption of race relations in our state and nation. Whether it be an *impatient extremism* which would ignore the element of time in its frantic and desperate desire to obliterate deep-rooted traditions, or whether it be a *potentially*



THREE CROSSES

Calvary Lutheran Church in Honolulu bears appropriate symbol of Good Friday

violent extremism which counsels neither patience nor understanding, the ultimate results will be destructive of what formerly promised to be greatly improved relations between the two dominant races of the South."

South's attitude surveyed

Most complete appraisal of the race relations situation in southern states was printed March 13 in an eight-page report in the *New York Times* after a team of correspondents made a careful five-week survey. The problem faced in the South reflects "a social revolution with profound implications for domestic accord and world leadership," John N. Popham wrote in the report.

Five states and the District of Columbia are taking immediate steps to comply with the Supreme Court's school desegregation orders, the survey found. Seven states — Arkansas, Delaware, Florida, Louisiana, North Carolina, Tennessee and Texas — are divided or delaying. Five states are openly resisting: Alabama, Georgia, Mississippi, South Carolina, and Virginia.

Survey figures showed the attitude to be in direct relation to the proportion of Negro population in the area. States desegregating had 7 to 16 per cent Negroes in their total population. States delaying had from 13 to 33 per cent Negroes. States resisting had Negro populations from 31 to 45 per cent of the total.

Churches are acting

"Virtually all the principal religious faiths have spoken out against racial discrimination," the *Times* report said. "The Roman Catholic Church has met segregation head-on in the South, particularly in the New Orleans area. Considerable religious endorsement will be given those who seek viable solutions to the South's racial problems."

Particularly gaining church support from all over the nation were the Negro clergymen and civic leaders in Montgomery, Alabama, under court indictment for their part in the bus boycott. Negroes in the Alabama capital have refused to use public transportation for three months because of what they termed unfair treatment in the enforcement of segregation rules on buses. The Massachusetts State legislature, Minnesota Council of Churches, and many other state and local councils last week added their messages of encouragement and pledges of support to the Montgomery Negroes, who have adopted a policy of passive resistance.

Find Russia "a different world"

Arriving in Moscow on a Sunday, nine surprised American churchmen were whisked off to be guests of honor at a ballet performance of "The Bronze

Horseman" at the Bolshoi Theater. It was not the way they would normally have spent a Lenten Sunday, but Dr. Roswell P. Barnes wryly remarked that it was a case of having to "when in Rome, do as the Romans do." That wasn't the end of surprises for the American deputation. After one long question-and-answer session with Russian clergymen, Dr. Henry Knox Sherrill told newsmen, "It is such a different world here that it is unbelievable."

Russian clergy asked if American pastors have the right to vote, if the governmen subsidizes churches, if church members have to register their beliefs at government offices. Russian ministers have had the right to vote only since 1936.

Religious instruction for children is now permitted in the Communist land, the Americans were told. At Sunday afternoon meetings lessons are given in the liturgy, the creeds and the prayers. About 50 million of Russia's 220 million population are faithful Christians, the visitor learned.

Churches pledge efforts toward peace

A crowd of 2,500 jammed Moscow' only Baptist church at a public servic conducted by the American visitors Bishop D. Ward Nichols of the Africa Methodist Episcopal Church preached mentioning the progress America's Negr minority has made in recent years an the equality Negroes have achieved. He was the first of his race ever to be see by most of those in the congregation ULCA President Franklin Clark Fry also addressed the throng.

Earlier discussion between the U.S. group and Russian Church leaders centered around the position of the churches on world peace. Americans recalled the Russian Church's accusations about "germ warfare" and "American aggression" in Asia. Metropolitan Nikolai, second-ranking official of the Russian Ortho-

U.S. CHURCH DELEGATION IN SNOWY MOSCOW

Kremlin's spires are silhouetted in background as American church leaders go sightseeing in Red Square with Russian hosts. Dr. Franklin Clark Fry is third from left.

dox patriarchate, said such charges had been made in a period of war and tension. Russians have no desire to pursue warlike tactics, he said, but see the best hope of peace in the Communist-sponsored World Peace Council. Americans affirmed their faith in the United Nations as a means toward peace.

Offering friendship, the Metropolitan suggested that Christians must "forgive and forget." Dr. Sherrill replied, "If we had not wished for understanding, we would not have come."

The American deputation was invited to visit Tallinn, capital of Estonia, barred to foreigners since World War II. Representing Lutherans of the Russian orbit at one of the meetings were Archbishops Gustavs Turs of Latvia and Yan Kiivit of Estonia.

Lilje sees hope for peace

American firmness in world affairs has helped prevent the outbreak of war, Bishop Hanns Lilje of Hannover told an audience of senators and congressmen in Washington on March 13. The Lutheran World Federation president spoke at a luncheon given by Sen. Edward J. Thye of Minnesota, prominent Lutheran layman, at the close of a month's trip throughout the U.S. during which he addressed university convocations and church groups.

He is thankful for U.S. leadership in peace efforts, the German bishop said. "No one wants war and there will be no war," he declared. Before his U.S. trip Bishop Lilje had attended church meetings in Asia, Africa and Australia. He observed that the main opportunity for Christians in the West is to provide "simple but not superficial" leadership for awaking masses who have thrown off colonial status and are now developing into strong nations.

BISHOP LILJE IN WASHINGTON
Lutheran leader chats with Representative Katherine St. George of New York at luncheon with members of U.S. Congress

Manikam is in China

While U.S. churchmen conferred with the Russians in Moscow, first contact in many years was being made between Christians in Red China and representatives from churches in the rest of the world. Dr. Rajah B. Manikam, Lutheran bishop of Tranquebar, India, and Far East Secretary for the World Council of Churches, culminated a four-year effort when he crossed from Hong Kong into China on March 12. With him as interpreter was the Rev. Gustav Nystrom, Swedish Lutheran missionary who served in a similar capacity for UN Secretary-General Dag Hammarskjold last year.

At Peiping Dr. Manikam met with 250 leaders from 70 Chinese denominations. Leading the meeting were Dr. V. T. Wu, chairman of the "Three-Self Reformed Church" of China and the Rev. Marcus Weng, president of Chungking Seminary and leader of a fundamentalist anti-West faction of the church. The Peiping radio quoted Dr. Wu as saying that only when self-administration, self-support and self-propagation are fully achieved can the

Chinese Christians "express fully their devotion to Christ and bear better witness to the Gospel." Dr. Wu reported that many new churches were being built in China and that three new Protestant bishops were consecrated last June.

Dr. Manikam was expected to express concern of Christians throughout the world over continued imprisonment of some missionaries by the Red regime. The Rev. Paul Mackensen, ULCA missionary, is the only American Protestant still held. The Chinese trip will close Dr. Manikam's duties with the World Council. His term as secretary ends March 31. In January he was installed as head of the Tamil Lutherans of India.

"Advocate" to be monthly

The 130-year-old Methodist weekly *Christian Advocate* will be replaced this fall by a family monthly, the Methodist Publishing House announced. In addition, there will be a new pocket-size national Methodist journal for pastors and lay leaders.

Since 1939, when the Methodist Church was unified, the *Advocate* has been published as a 32-page weekly with a circulation reported at 300,000. Information about the names, material and general plans for the new publications will be made public at the Methodist General Conference in Minneapolis April 25, said Lovick Pierce, Methodist publishing administrator.

Departure of the *Advocate* will leave THE LUTHERAN as the widest-circulated denominational weekly magazine except for the Seventh-Day Adventist *Signs of the Times.*

Zoning laws restrict churches

A court of appeals in Texas has upheld a ruling barring a church building from a residential area, but in New York the Roman Catholic Diocese of Rochester planned to carry to the state's highest tribunal its fight for permission to build a church and parochial school in a residential section of suburban Brighton.

The Texas ruling okayed deed restrictions that prevent anything but private residences in certain areas. The Terrell Hills Baptist Church, which was restrained after beginning actual building, had meanwhile erected a $110,000 church on another site.

The Roman Catholic appeal in New York found support in the state senate. Senator Wheeler Milmoe introduced a bill that would prohibit any restrictions on the building of churches, synagogues, or schools in residential areas.

Church groups back bill

Not only Roman Catholic and Protestant groups, but Jewish synagogues expressed approval of the Milmoe bill. Pointing out that two New York State synagogues are now involved in court battles against zoning regulations, Herbert Henschel, head of the Federation of Reform Synagogues' public affairs committee, urged support for the measure. Zoning restrictions provide the "necessity for long and costly court battles to uphold the principle of freedom of religion" and sometimes congregations "have their very right to existence threatened," he declared.

In Colorado, the $400,000 Beth Joseph Synagogue was blocked by the zoning board because plans do not provide adequate off-street parking facilities. City's zoning code requires that all new buildings, including churches, must provide such parking space. The synagogue already has a meeting hall and school on its property, Rabbi Daniel Goldberger said, and may have to move the entire plant if its appeal from the board's ruling is rejected.

DANISH CHURCH MINISTER
Mrs. Bodil Koch

Parking is church problem

Parking for churchgoers' automobiles is becoming a major architectural problem, the Atlanta Conference on Church Architecture early this month was told. Americans no longer walk to church; they take the family car. As a result, large expanses of black-topped parking lots now surround many churches. Some new buildings even have loading ramps to accommodate Sunday school scholars.

The 400 clergymen and architects who attended the three-day NCCC-sponsored event heard Dr. Clifford L. Stanley of Virginia Theological Seminary plead that "sacred values" be built into new churches. The structure should be "acknowledged as a church," the theologian said. It takes more "than a sign by the door, a few crosses here and there, and the successor to a spire to achieve this."

For the second successive year, modern designs took all top awards in the annual competition sponsored by the Church Architectural Guild in connection with the meeting. Although no Gothic or colonial designs got a prize, Dr. Arland A. Dirlam of Boston, chairman of the awards committee, said the leading designs were "more conservative than in the past."

Danish churches convert to modern

Modern art and architecture is being accepted by Danish congregations, Mrs. Bodil Koch, Denmark's cabinet minister for church affairs, said in New York early this month. Mrs. Koch (*see cut*) is the wife of Hal Koch, church history professor at the University of Copenhagen divinity school, and is the first woman to hold the cabinet post.

Inner life of the Danish Lutheran church belongs to the ministers, Mrs. Koch said. Administrative work, church building and restoration are her province. She visited New York to spur a drive for a Danish seaman's institute.

Modern design "heralds new ways of thinking," Mrs. Koch said. Some Danish congregations are "very astonished" when first asked to consider it, but later accept it gladly. She told of one instance where modern blended with ancient. It was a medieval church in Hover with stark white walls and a historic crucifix. The ceiling was painted with an abstraction in blue and yellow, showing symbols of the Trinity and of Holy Communion.

New church chooses Minneapolis

Minneapolis will be the headquarters of The American Lutheran Church which is to be formed in 1960 by the merger of the American, Evangelical and United Evangelical Lutheran Churches. By a 5,202-2,249 vote Minneapolis outpolled Chicago in an opinion poll among pastors and congregations of the three merging bodies.

World News Notes

Wrangling between allies

The U.S., Britain, and France were allies in two world wars, and have stood together through the years of the cold war as the chief defenders of democracy against the Reds. But the U.S. has squirmed in embarrassment because its chief allies are still deeply engaged in old-fashioned colonialism.

Whenever a British or French colony attempts to revolt, the U.S. tries to appear vaguely neutral, unwilling to criticize the British or French but also reluctant to approve of what they are doing. This month the neutrality pose was hard to hold.

The British decided to get tough with Cyprus, its big Mediterranean island where a majority of the inhabitants are agitating for union with Greece. Britain clamped martial law on Cyprus, deported the chief Cypriote agitator—Archbishop Makarios—and jammed the radio waves to block Greek propaganda broadcasts.

To the Greek government the U.S. ambassador expressed "sympathetic concern" regarding these events. President Eisenhower said the U.S. is eager to preserve its "historic friendship" with both Britain and Greece. The British were angered by the words from the U.S. "A kick in the teeth," said one newspaper. "Untimely and unjustified" were Prime Minister Anthony Eden's words describing U.S. comments.

Fewer Yugoslav Communists

Yugoslavia's Marshal Tito had quarreled with Russia in 1948, but did not abandon his struggle to rule his country as a Communist police state. When Tito began accepting military assistance from the U.S., Yugoslavia was gradually opened up to Western influence—books, movies, travelers, and ideas about democratic liberty.

Communism has been slipping in Yugoslavia in the last five years, it was acknowledged at a party congress this month. Membership in the Communist Party has slumped more than a quarter-million. The old-time revolutionary enthusiasm has cooled. Young people are reluctant to take lessons in Red doctrine.

Prompt action will be necessary, said Tito, to protect Yugoslav youth "against the waves of destructive Western ideas and influence."

U.S. policy criticized

Foreign policy of the United States in recent years has been "one of hostility," complained Ernest T. Weir, U.S. industrialist, this month. The U.S. shares with Russia the responsibility of creating an atmosphere of tension and distrust, he said.

Chief American dependence has been on building military alliances and trying to compel neutral nations to join the anti-Communist front. For all its bluster, it has been a "passive and static policy—another Maginot Line," said Mr. Weir.

Military strength must be maintained, he said, but we should stop talking about it so much, as though it is all we think of as our foreign policy. The door should be always open for discussion and negotiation with Russia and other Communist countries.

Relations with neutral nations should not reflect the attitude that the chief U.S. interest in these nations is to line them up as allies in the defense against communism, said Mr. Weir. The U.S., he said, must realize that foreign affairs are not something to be cleared up in a few months or years.

WASHINGTON

By ROBERT VAN DEUSEN

SEGREGATION MANIFESTO

THE SOCIAL REVOLUTION launched by the Supreme Court in its decision outlawing racial segregation in the public schools is turning into a political revolution. The seriousness of the upheaval can be measured by the implications of the manifesto against forced integration, signed by 19 Southern Senators and 77 Representatives.

Nine of the signers are chairmen of Senate committees: George and Russell of Georgia, McClellan and Fulbright of Arkansas, Byrd of Virginia, Hill of Alabama, Johnston of South Carolina, Ellender of Louisiana, Eastland of Mississippi. Eight are chairmen of House committees: Barden and Bonner of North Carolina, Richards and MacMillan of South Carolina, Murray and Cooper of Tennessee, Vinson of Georgia, Smith of Virginia.

In this manifesto a substantial segment of Congress has flatly challenged the authority of the Supreme Court. The lawmakers accused the judges of substituting their personal political and social ideas for the established law of the land and of using "naked judicial power" to achieve their purposes.

In making these charges, the Senators and Representatives were really saying that Congress, and not the Supreme Court, should be the final judge of what is constitutional and what is not. This strikes at the very heart of the balance of power which is the basis of the American form of government. If the final authority of the courts to interpret the law were taken away, the legislative branch would be without ultimate restraint.

States' Rights

AN EVEN MORE touchy question is the delicate balance between the rights of the federal government and those of the states. This problem has never been fully resolved.

It is significant that the Southern legislators presented an almost solid front in the manifesto. They criticized what they termed the Supreme Court's "encroachments on rights reserved to the states" and praised the states which have declared their intention to resist forced integration by any lawful means.

One of the main forms of resistance has been that of "interposition" in which a state legislature declares that the Supreme Court decision is not effective within its boundaries. Is this "resistance by lawful means"? If the Supreme Court is not the final authority, who is to decide what is lawful and what is not?

It is obvious that the issues raised are of basic importance to the whole concept of federal government. If they were pressed to their logical limit, we would have to ask: Are we really "One nation indivisible"? Is it possible to have "a sovereign nation of many sovereign states"? Where does final sovereignty lie?

These questions will haunt the Democratic party in a crucial election year. In building a platform, a choice may have to be made between states' rights and human rights.

Meanwhile, far away from the heat of battle, the uncommitted millions of Asia and Africa will watch with avid interest. On the outcome will hinge in large measure their appraisal of our democracy.

THE SAVIOUR

JUDAS MAY have had some plan. Like the other Jews of his time, he was ardently expecting the Messiah who would lead his nation against its enemies. Jesus had said he was the Messiah. Perhaps Judas thought that by trapping Jesus in the garden, he could compel him to take decisive action.

Or perhaps by that time Judas was bitter against Jesus for disappointing him. He may have seen that Jesus was not going to be the sort of king whom the Jews expected.

Whatever happened, it's clear that Judas completely failed to understand Jesus. He had traveled with the Master for many months, and heard the things he taught. He had seen the amazing demonstrations of power. But at the final rollcall, Judas was among the enemies of Jesus.

THERE'S A WARNING for us in this story. It isn't enough to be well-educated in the teachings of Christianity. It is not enough to be filled with great ideas about how we can build God's kingdom for him. A lot of us have the notion that we deserve much credit for co-operating so well with God in improving the world.

All these plans of our own for being good, or for making the world good, break up on the fact that we are infected by pride and self-love. God can't make any use of us until he saves us from ourselves. That begins in the moment we discover the urgent need of being saved.

Judas had things figured out according to a human timetable. He wanted Jesus to conform to his ideas of what the Messiah should be. It's the common sin of holding out against God, putting up the defenses of our own virtues, our own knowledge. That's what the priests and rulers of the Jews did when Jesus came.

Only when our hearts are broken in sorrow for stubborn pride and selfishness is it possible for Jesus really to come as our king. Unless we surrender in complete humility, we too must be numbered among our Lord's enemies.

The terrible price of our pride is that Jesus was crucified. As we hear over and over in Lenten sermons, it was not only the sins of Judas and the chief priests and elders that resulted in the crucifixion. It was the common sin of all humanity, repeated endlessly.

BUT GOD'S LOVE is greater than our sin. In Christ he suffered the penalty of our sin on the cross, battering down our pride by his sacrifice. Through this mighty deed on Calvary, the depths of God's saving love are revealed, and each repentant sinner is redeemed.

We can't save ourselves by however much we learn about the teachings of Jesus, or by practicing good living. All this knowledge and practice become important after something else happens. First we must know that we are sinners—genuine, pitiful, helpless sinners—and that Christ died for our sin.

We aren't saved by information, or by knowing the answers in the book of Christian doctrine. We aren't saved by having a high opinion of Jesus and a desire to be like him. Nor by being on the church roll and fulfilling our membership obligations.

We are saved when we meet the crucified Christ in the silence of our souls, and realize he died for us. Then God enfolds us in his love, and teaches us to walk as new-born children in his way.

Jesus said to him, "Judas, would you betray the Son of Man with a kiss?" (Luke 22:48)

A STORY-TELLER SERVES GOD

LOIS LENSKI IS AN AUTHOR AND AN ARTIST

By LUCILLE E. HEIN

LENSKI is an uncommon name in America—but well known among Lutherans. There have been prominent theologians and pastors of this name. One of them, Dr. Gerhard Lenski, is now a professor at the Pacific Theological Seminary. Another is an architect who designs churches and church furniture.

But a famous author of children's stories—who writes two books a year and illustrates them herself—that's a different sort of Lenski. Thousands of children, who couldn't tell you what a theological seminary is, consider Lois Lenski their favorite author.

Booksellers know her name well, because she's been producing impressive results on their cash registers for years. In 1946 Miss Lenski's *Strawberry Girl* won the Newberry medal, given by the editor of *Publishers' Weekly* for "the most distinguished contribution to American literature for children."

"THERE ARE WAYS of serving God in every profession," a speaker at the writers' workshop conducted by the Board of Parish Education told me. "Anyone who contributes to our appreciation of others, to the lessening of racial and religious prejudice, to our understanding of the variety of peoples who make up the American scene—that person is contributing to humanitarian and religious work. Take a children's writer like Lois Lenski . . . do you know her?"

I have been thinking since then about the contribution Lois Lenski has made in almost twenty-five years of writing. I know that Miss Lenski does not consider herself a crusader. She writes from her heart and from her experience. That is why children find her books about

other children so believable and exciting. That is why her books help create better human relations.

WHAT INFLUENCES have shaped Miss Lenski's career? She says, "My art studies, my family religious background, a fondness for making our country's history come alive, contacts with fascinating regional groups . . . these form the backbone of my work."

Lois Lenski, born in Springfield, Ohio, in 1893, spent much of her childhood in a small Ohio village where her father was a minister. She graduated from Ohio State University, trained to teach but hoping to go to New York City to study art. This she did, working at commercial art jobs to pay her expenses in art school through four years. Then she went to Italy and to England, where she began to illustrate books.

"I had two art exhibits in New York, my oils in 1927, water colors in 1932. I wasn't planning to become a children's illustrator or writer. Gradually I saw that I could write and illustrate my own books. I started with stories about a small village similar to an Ohio town I knew well. My first books, *Skipping Village* (1927) and *A Little Girl of 1900* (1928), grew out of my own childhood."

THE LENSKI FAMILY is well known in religious and educational groups. For many years her father, Dr. R. C. H. Lenski, was dean of the theological seminary at Capital University, Columbus, Ohio. Dr. Gerhard E. Lenski of Pacific Seminary is her brother. Both her sisters are married to Lutheran ministers.

Miss Lenski has been active in church affairs, giving service through her literary and artistic talents. This is evident in all her popular books and in three specialized areas—plays about migrants, hymns for children, materials for church schools.

In 1952, Miss Lenski prepared three short plays about migrants for the Division of Home Missions of the National Council of Churches. "The young actors share the lives of children who live in a world different from their own, and this helps them to develop a concern for the problems of migrants," says Miss Lenski.

She also writes the songs for many of her books—songs that reflect the singing spirit of children. Clyde Robert Bulla composes the music. Many church groups use *We Are Thy Children,* a book of hymns by Miss Lenski, with music by Mr. Bulla.

IN 1921 MISS LENSKI married Arthur Covey, well-known mural painter, a widower with two children. Later a son, Stephen, was born to the Coveys. It was for Stephen that Lois Lenski produced some of her first picture books. Everything she has written since—whether for pre-school children or for pre-teens—has been tried out on children.

In 1936 Miss Lenski started on a series of historical books for the junior and preteen reader. *Phebe Fairchild, Her Book* grew out of Miss Lenski's research into the history of the colonial farmhouse (built in 1790) on the 100-acre farm she and her husband purchased in Harwinton, Connecticut, near Torrington.

Phebe Fairchild and the succeeding historical books portray the American heritage of courage and strength from the colonial past. They are about young people with whom young readers can associate themselves. Some of them are: *A-Going to the Westward, Bound Girl of Cobble Hill, Ocean-Born Mary, Indian Captive, Puritan Adventure, Blueberry Corners.* All her historical books are based on research in libraries and museums and on family letters and stories.

In the 1940s, her health obliged Miss

Lenski to spend her winters in the south. This necessity was the impetus for her regional books, from *Bayou Suzette* (1943) to *San Francisco Boy* (1955). One of these first winters in the south was spent in New Orleans. The mysterious gloom of the river swamps and the exuberant life along the Louisiana bayous was the setting for her first regional book, *Bayou Suzette.* Miss Lenski observed, sketched, and talked her way along the bayous—collecting stories, listening to the musical patois, sketching bayou scenes. To this she added her research in Louisiana libraries. The result —a regional book that makes the young reader feel that he is living there.

"My Roundabout America" and "Regional" books are all true stories of real people, obtained by visiting the localities and collecting stories and pictures from the people themselves. They are not imagined. They portray honest backgrounds, present real problems, and lay stress on a spiritual approach to human relations.

From all over the United States children write asking her to "come and write about us." Through this correspondence Miss Lenski finds the subject for her next book. Sometimes she carries on a two-year correspondence with a school or a library group. Their letters and drawings help build a background for her future visit to the region.

In 1949 letters began to come from a South Dakota rural school where children were experiencing an exceptional blizzard. In the late spring of 1950, Miss Lenski visited the school, met the children and the farm families, slept on a cot in the back of the schoolroom, and shared the children's home-packed lunches. The result was *Prairie School* (1951), the story of a country school isolated during a blizzard.

All her regional books are outgrowths of such research, correspondence, visiting, and exchange of ideas. *Judy's Journey,* the story of the travels of a migrant family; *Mama Hattie's Girl,* the story of Lula Bell and her adjustment to the life of the

Children of Trinity Lutheran Church, Rocky Mount, N. C., sang from Lenski hymnbook

AUTHOR LENSKI AND GRANDSON
She's his favorite author, of course

Negro in the north and the south; *Cotton in My Sack*, the story of Joanda, whose life Miss Lenski shared for a while as she picked cotton in the fields with the children, picking "only half as much as the average ten-year-old."

In 1944 Miss Lenski received the Martha Kinney Cooper medal for *Bayou Suzette*. In 1948 *Judy's Journey* won the Child Study Association award for "a book which faces with honesty and courage the problems of today's world." In her speech in acceptance of the Newberry medal in 1946, Miss Lenski indicates that her books are an effort to say to children that *all* people are of the same flesh and blood and have feelings like their own, no matter where or how they live. She knows children are as curious about other people as she herself is. And her curiosity has led her into strange situations which eventually become material for her books.

She knows how difficult it is for the "outsider" to be accepted and to share the life of some isolated regional groups. Her entrée is usually through the children. "Anyone who can draw pictures can be an intimate friend of children. Knowing children is a step toward knowing adults and being invited into their homes."

Notebooks and sketchbooks are her constant companions as she listens to a grandmother's tale in the Blue Ridge Mountains, follows a little boy through his day on a peanut farm, visits a bayou home and records the song-like speech of the people, rides a tractor on a corn farm, or examines the stock of a tiny Negro store in a southern town and listens to the chatter of the children who enter.

Wherever Miss Lenski goes, she becomes a member of the group she is visiting. "They forget I am there after a few minutes, and I can scribble and sketch, as they shiver over ghost stories or sing an almost-forgotten mountain air."

Perhaps her personality and appearance have much to do with this acceptance. She is a tall, poised, gracious woman, with soft voice and quiet gestures. Her eyes are a startling blue, set off by her white hair and the touch of blue that is invariably a part of her costume. To her life as an artist and writer, which to the outsider seems already overloaded with duties, she adds a rich family life with husband, son, stepchildren, and grandchildren. She manages their winter home in Florida and the large home in Connecticut. She is a year-around gardener.

The roots of Miss Lenski's books are deep in the culture and life of America. They help to develop in children an understanding of Americans who live "differently." They help children to see that all children and families have more likenesses than differences.

JOHN HAD FAITH THAT HE WOULD BE WELL AGAIN

How Do You Know?

By VIRGINIA VEEDER WESTERVELT

IT WAS ONLY a barge going through a lock, but Mrs. Arnold stopped the car to let the children watch. She started to reach over the back seat for her husband's crutches. "Want to get out and look, John?"

John Arnold smiled the same patient smile that had begun to annoy her so. "I'll stay here," he offered. "I've seen locks before. You can tell the kids all about it."

OH YES, Mrs. Arnold told herself, she could explain hydraulic power, just as she could earn their living ever since John's accident. She could worry, too, over the bills, and whether John would ever be able to work again. John didn't worry. He just smiled patiently and said he was sure the Lord would provide. But Mrs. Arnold added with silent scorn, "Yes, with help from me."

The children were running along the grass toward the edge of the lock by this time, and she called to them to wait. Johnny held Jean's hand, and he stopped obediently, but Jean tugged to get away. She had no sense of fear and would stand right in front of a locomotive—Mrs. Arnold would say—if she wanted to see it better. Johnny was more like his father, obedient, thoughtful of others, making the best of every situation.

THE BARGE NOSED slowly into the lock as Mrs. Arnold caught up with the children. The end gates closed.

"How will it get out, Mom?"

"Will the boat turn into a submarine?"

"The water is so high over there, Mummy. How does the boat jump up so high?"

They were full of questions, and Mrs. Arnold tried to explain. "The barge comes into the lock on the level of the low water," she said. "Then water from the higher level comes in from underneath and fills the space between the gates. See, the water is rising already, and the boat will rise as the water rises."

"Like an elevator, huh, Mom?"

"Something like that, son. Be careful, Jeanie, don't lean over too far. That water is getting deeper and deeper."

"And the boat is coming higher and higher, Mummie, isn't it? Then what happens?"

"Well, when the water inside the lock is just as high as the water beyond the lock, they'll open the gate at that end, and the boat will go on its way. Be *careful,* Jean. Here, hold on to my hand tight."

"But I want to see! I want to see the water come in. How do you know the boat is going to come up as high as the other water?"

IT WAS THE old familiar question, "How do you know?" to which there never is a simple explanation. Because I've read about it. Because I've studied about it. Because someone told me. Because I've seen it before. And the children had to accept your explanation on faith. Because obviously, in some mysterious way, you knew something about it they didn't yet know.

Faith—the substance of things hoped for. John had faith that he would be well again, just as the captain of that barge had faith that the lock would raise his boat to the necessary level for him to go on again.

But you couldn't compare the human mechanism to the mechanical operating of a man-made lock. The Bible might talk about "streams of living water," but that had nothing to do with the fact that a man couldn't stand on crutches all day to fill teeth, and pull them.

But there were other things men turned to when accidents like this happened. John could sell insurance, real estate—he didn't have to sit around and wait until some future day when he might possibly return to his profession as a dentist. "But I'll do it, yet," he'd say. "You just wait and see. If the Lord doesn't want me to continue my life as a dentist, He'll let me know about it in time. Have a little faith, Ruth."

"Look, Mummy. The gates!"

SLOWLY, VERY SLOWLY, the big sluice gates moved apart, folding back against the edges of the lock. Ruth Arnold watched, as fascinated as the children, while the big barge glided forward between the gates, out into the main stream of the river again.

She looked back at the lower level of the water behind the closed gate, the security of the lock and the faithful operation of its mechanism, its mysterious power to lift even the heaviest boat to a higher level. Suddenly she knew why John's smile was patient and trusting. As he said, he had seen locks before. She never had, not really, until today.

NO ONE CAN GET inner peace by pouncing on it, by vigorously willing to have it. Peace is a margin of power around our daily need. Peace is a consciousness of springs too deep for earthly droughts to dry up. Peace is an awareness of reserves from beyond ourselves, so that our power is not so much in us as through us.—HARRY EMERSON FOSDICK in *Lights from Many Lamps* (Simon & Schuster)

"Luther" Comes to Cuba

In "Martin Luther" movie, which has been seen by millions in many countries, Luther and Eck debate questions which had to be answered in the days of the Reformation. Questions came up in Cuba, too, when efforts were made to present the movie to audiences in the city of Havana

"IMPOSSIBLE! You can't show a film on the Reformation in a Latin American country like Cuba . . ."

We heard that comment so often we came to expect it. Yet we decided to go ahead and plan for the public exhibition of the *Martin Luther* motion picture. But we remembered that not many decades ago, in Cuba, Martin Luther was supposed to be the incarnation of the devil and even the mention of the Reformation was forbidden.

From the beginning we were aware that *Martin Luther* was no ordinary movie. Its screening in any locality is a milestone in the development of democracy—a tribute to a land of liberty, a test of the nation's constitution, a point of decision for every individual. We wondered how Cuba would measure up.

By H. J. GLIENKE

THERE WERE MONTHS of discouragement. We couldn't understand the delay, since we knew that the distributor (20th Century-Fox) was all set, and had arranged to have the picture open at the La Rampa Theater in Havana. Dates were set and then canceled. We were frustrated at not being able to get any advance publicity.

Then we discovered that the Roman Catholic hierarchy had secured a private screening of *Martin Luther*. As a result, the word had gone out that no one was to speak about the picture, either privately or publicly. Newspapers and other media of communication were warned not to accept announcements. In so doing they would "meet with the displeasure of their clientele." The censorship committee bowed to this pressure also, and banned the picture for children.

But they did release *Luther* for exhibi-

tion to adults! This is all we needed to swing into action. While disappointed in the partial prohibition of the film, this turned out to be a powerful factor for uniting all those who hold their liberty as a precious heritage. Protestant church groups responded in providing the publicity that had been refused.

Student groups carried banners announcing the fact that the great Cuban patriot, Jose Marti, had been an ardent admirer and student of the great Reformer. One enthusiast decked himself out in two posters announcing the picture. He took his flute and boarded the public buses of Havana and played "A Mighty Fortress." After each stanza he talked about the picture and invited all to come to see it.

THE EXHIBITOR was skeptical as to the possibility of any returns on his venture due to the lack of publicity and the restricted audience. But he was encouraged when congregations invited their members to purchase tickets for themselves and their friends in advance, and thereby guarantee a financial success.

Automobiles equipped with loudspeakers toured the city playing "A Mighty Fortress Is Our God" and made announcements inviting the public. Members of the congregations, and of social organizations, placed window cards in their automobiles, reminding the public of the great spectacle to be presented.

Then the day came. That previously bedeviled name now began flashing in the brilliant light of the La Rampa Theater. Early in the afternoon the line began forming at the ticket window and those who came late saw only the sign: "Sorry, no seats." *Martin Luther* was scheduled for one week, but it was held over by public demand. The film broke all records at the La Rampa. Other exhibitors, who had been afraid to schedule it, were eager to present it.

So, after all, Cuba did pass the test of liberty. The success of the picture broke the power of the publicity boycott. Columnist Edward Scott, writing in the Havana *Post,* said, ". . . I never thought I'd live to see the day when Cuba would give Canada a lesson in tolerance, freedom of thought and expression, and religious liberty, but Havana has done it with the screening of *Martin Luther.*"

He referred, of course, to the ban of the *Luther* film in Quebec. He went on to say, "Technically the film is a masterpiece . . . the film is a challenge and an indictment . . . it presents the situations without in any way endeavoring to minimize their proportions or gravity."

THE IMPACT of *Martin Luther* on Cuba will long be remembered. It touched all strata of life from high officials to the lowliest servants. As a result of the banning of the film for children, the Ministry of the Interior was constantly bombarded with protests. The controversy set off a chain reaction of comment. Television stations organized round-table discussions. The radio and press reported the comments pro and con. Magazines of Cuba, for the first time in their history, carried lengthy articles on the Reformation period and the great Reformer.

A powerful newspaper refused to take any advertisements, and later broke its silence only to repeat the attacks made against the film in other countries. The writer of the article was challenged to a public debate over television, but he refused to appear or send a representative.

Martin Luther had his day in Cuba. The effect upon the nation in general can only be for good, since this film is the story of a soul's search for peace, and touches the depths of human thought.

Something New on TV

By WILFRED BOCKELMAN

Churchmen co-operate in script-writing for "Matinee Theater." Five million will see drama on April 2

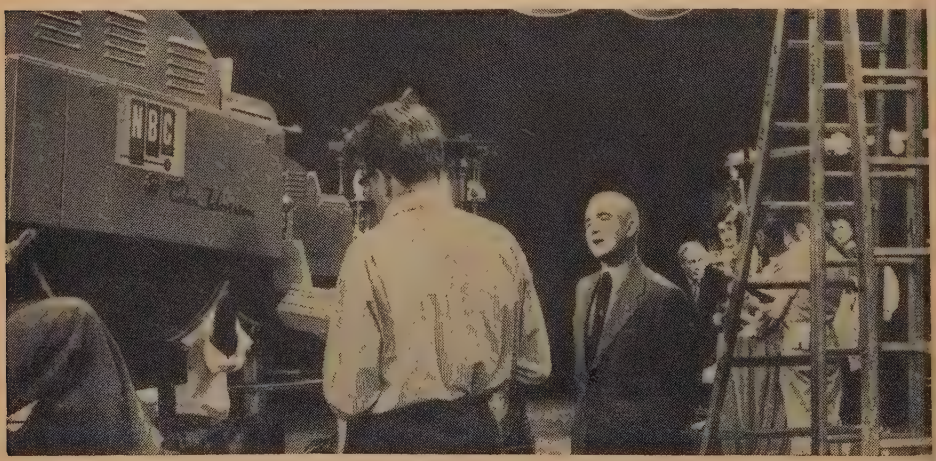
A MILESTONE in the history of co-operation between church and television will be reached on April 2 when Lutheran Television Associates will co-operate with the National Broadcasting Company in producing *Matinee Theater.*

On that day *Matinee Theater,* which has an audience of more than 5 million, will present the story of a schoolteacher, one of those persons who is a "born" teacher. Music teachers in the East had told her that she was also a "born" singer, and that with proper training she could become a professional opera singer.

This teacher was a conscientious Christian young lady. She knew that she ought to use her life where it counted most for her fellowmen and for God. But music and teaching are both admirable careers. The question: How could she know what God wanted her to do with her talents? An hour of realistic drama will show how she solved her problem.

THAT PROGRAM will be followed by five others during the spring and fall in which Lutheran Television Associates will direct the script-writing for *Matinee Theater* to put a Christian message into high-class drama.

Discussions on the co-operation between the church and television industry began several years ago. Some Lutheran churchmen interested in using television came to this conclusion: "Let's not try to become television producers. That's not our job and it costs too much money. The best stewardship of church money is to get into TV at the place where we can make our best contribution—in the



ACTORS AT WORK IN TV STUDIO
Getting ready for "Matinee Theater"

script-writing. Let's use our influence to get existing TV programs to be good."

ABOUT A YEAR AGO four groups, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, and United Lutheran Church, organized Lutheran Television Associates. They appropriated $50,000, of which $10,000 was to be used for cost of administration and promotion and the remaining $40,000 for programming.

Matinee Theater was suggested as the most feasible program for such co-operation between church and television. This program is telecast live, five days a week from 3 to 4 P.M. (Eastern Standard Time) over a nationwide hookup of about 150 stations. The audience is composed chiefly of housewives. However, one of the plays for which LTA will direct the script-writing will come on Labor Day and will therefore be directed toward an audience of men and women. Because the show is in color, it is also shown by many color television dealers as a demonstration to prospective buyers of color TV.

Lutheran Television Associates will cooperate in the script-writing for *Matinee Theater* for the first Mondays in April, May, June, September, October, and November. The $40,000 supplied by LTA, added to the budget already provided by NBC, will enable *Matinee Theater* to obtain better scripts and better casts and at the same time give a religious message. Six programs on 150 stations will bring the Lutheran investment to about $50 per station hour.

THE DRAMA scheduled for May 7 provides an example of how the church can co-operate with television in giving a religious content to scripts. Lutheran Television Associates wanted to present the theme of the fragmentation of the life of today's woman, who is torn between duty to husband, children, church, community organization, neighbors, self.

An outline was found that portrayed that problem. It was the story of a woman who was run ragged by all the demands made on her. The writer proposed to solve her problem by having her run away and begin life over again.

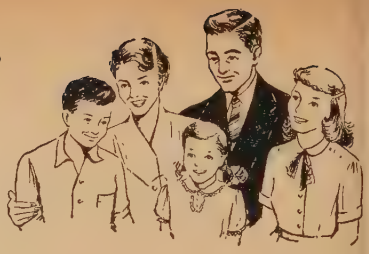
Lutheran Television Associates said: "It is certainly true that this is exactly the situation in which many women find themselves today. But your solution to the problem is not the Christian one. If you can develop the plot so that it will provide a Christian solution, we will buy your play."

Said the writer: "The reason I didn't give the Christian solution to the problem is that I did not know what the Christian solution is." He welcomed the help of LTA in developing his plot from a Christian viewpoint. Here the church was able to make its influence felt at a place where it counted, at the script-writing stage.

The dramas to be presented by *Matinee Theater* under Lutheran Television Associates' direction will be realistic. Difficult and delicate problems may be a part of some of the stories. The April 2 drama, for instance, includes the pregnancy of an unwed mother. The situation will be handled in good taste, much as the Bible deals with such problems, not glamorizing them or making them the main attraction of the plot.

OTHER THEMES likely to be featured will deal with such problems as parent-child relationships, responsibilities in vocation (on Labor Day), and citizenship (on Nov. 5, the day before election).

The church recognizes that television is here to stay and that it can be used effectively in the service of the church, on weekdays as well as Sundays.



PERSPECTIVE

I WAS SORRY I'd told Dan anything about Karen's trouble with Barbara Lightman. Although I tried to get her to see things in a Christian way, I was pretty much hurt for her. Barbara has been almost like a member of the family for quite a while. It was hard to feel the same toward her after this incident.

Dan usually gets less disturbed at trifles than I do, so I was fully expecting that when I'd told him the story he would laugh it off and help me to see things in their right perspective. I hadn't counted on his being more angry than I was. But I guess it's hard for a mother to understand fully the protectiveness a father feels for a daughter, even though he tries not to cripple her with kindness.

"WHY, THAT two-faced little snip!" Dan exclaimed. "Pretending to be Karen's friend and then working in an underhand way to get the very thing Karen's set her heart on! So far as I'm concerned, they can't move soon enough for me. What kind of parents has she anyhow, that she has no more sense of honor and loyalty than that? Bob has always seemed a straight-forward sort of fellow, but children's actions usually reflect the attitudes they see at home."

"Oh, come, Dan," I tried to undo some of the damage I'd done with my thoughtless tongue. "I don't think Barbara's conduct is dishonest. It's just selfish. She wants to be queen of the fair and she's gone after it in the only way she knows. I doubt if she consulted her parents."

"Consulted them, no. But those things are picked up in all sorts of family living. Children copy their parents."

"In some ways, yes. But often they go at things in a way their parents wouldn't approve. Sometimes it's just because they are young. You wouldn't want to be considered a criminal because Pete used to steal candy bars before we found out about it and made him see the error of his ways! He was too little to understand by himself and probably Barbara is too young to understand what she has done to Karen."

I WAS MAKING out such a good case, I began to feel quite sympathetic toward Barbara.

"Well," said Dan, belligerently, "it doesn't make me feel very enthusiastic about being co-sponsors with Blanche and Bob for the Palm Sunday tea. The less I see of them for a while, the better."

He was being childish, but telling him so would do no good and my impulsive speech had made enough of a mess already. I changed the subject.

"Are you serious about not having a garden this year?" I asked. "The little Easter garden over there in the window is coming along so nicely I thought you'd soon want to get our seedlings started."

"To tell the truth, I'm not sure whether I'm serious or not. Once you start a garden you haven't much choice about keeping it going. If you have any feeling for living things at all, you hate to see them die of neglect. A few weeks ago, I was

sure I wasn't going to let myself in for that. Now, there's a softness in the air that makes me feel I would like to plant a few tomato vines at least."

"I would be heartily in favor of that. They aren't much trouble and the tomatoes do taste much better when they're picked fresh from the garden. And the children and I will share the work."

DAN LAUGHED, tipping my chin up with one finger. "You, yes! The children? I wonder. Seems to me as soon as they get big enough to be some real help, they're just too busy."

"Of course, they're busy. Who isn't nowadays?"

"Only the dullards who'd be better off growing in a garden than planting one. Oh, if we decide to have a garden, we'll all just have to budget our time to allow for working in it together. It just seems like one more effort."

"Maybe this isn't a good time to talk about anything that takes effort. Perhaps our Easter garden is enough in the growing line for the present. I do think it is important for children to 'get the feel' of growing things. And they've enjoyed the little miniature." I walked over and rearranged a few pebbles on the tray. Tiny sprays of portulacas and alyssum banked the clay "tomb," where the opening waited to be sealed with a large stone on Friday.

"How," asked Dan, "did the argument about the angels come out?"

"Oh, that's right. You were at council meeting the night we made the figures. Come on down in the basement and see."

ON THE WORK TABLE near the sink stood the children's handiwork. "Here," I held up one little image, "is the one angel. Karen made him and I think she's done a beautiful job. Look at the feathers on his wings. They almost look soft."

"And here are the two young men, I suppose," Dan laughed, holding one to the light. "So we're going to use both?"

"THAT'S RIGHT, Pastor Sym had the answer for them—that the Gospel writers were trying to tell us that Jesus' friends were sure that he had risen from the dead. Their own eyes saw that he was not in the tomb and they received some special sort of message from heaven reminding them that they should have expected something like that."

"So it doesn't matter how many angels? One or two, it doesn't matter?"

"According to Pastor Sym, it could be one, or two, or a 'multitude of the heavenly host.' "

"But the children have prepared figures for a story with one or two."

"That's the way the Bible tells it. Karen said it brought out the goose bumps on her arms when Pastor Sym said, 'But let's not go making up our own way of saying it. We have in the Bible the way that God has spoken to the hearts of true believers for hundreds of years. Perhaps there is a special message for us here.' And then his voice got very solemn, and he said, 'Let's read and listen. We want to hear God, not our own imaginations.' "

DAN PUT DOWN one little figure and picked up another. "Perhaps we need imagination to listen properly. But who would have thought a simple little family project could reach so far back?"

He seemed to be thinking about something and I waited for him to go on. "You know," he brought it out a little sheepishly, "if you let yourself think about such an event as Easter and what it really means, it makes it rather silly to get steamed up about that childish trick of Barbara's. I'm glad you're the only one who knows I let it get under my skin."

WORSHIP NOTEBOOK

LAST YEAR the Christmas issue of *Life* magazine carried a crucifix on its cover. The editors reported that there was a "small degree" of dissatisfaction with the cover.

Several weeks later THE LUTHERAN reported that a ministerial association had protested the erection of a crucifix by the Knights of Columbus in a public park in Gary, Indiana. The 20-foot carving, said a group of Protestant clergymen, is a sectarian religious symbol.

Somehow the use of a crucifix still makes a lot of people see "red." Convinced that the carved figure of Christ in agony on the cross is a violation of the First Commandment, such people willingly toss it back into the laps of the Roman Catholics. "It doesn't belong in a Protestant church," they say.

Such an attitude may surprise a lot of United Lutherans. While many of our congregations use the so-called plain cross, a fairly large number use the crucifix. This does not mean that the church is split in its teaching. The use of a crucifix as against a cross, or vice versa, doesn't mean a difference in the order of service, the ceremonial, or the preaching. Both uses are valid. Each represents a different tradition.

THE EARLIEST Christian churches often had no cross. Occasionally the outline of a cross was marked on the wall. Later, a painting or mosaic was elaborated to show the figure of Christ alive and garbed in flowing robes, arms extended on the cross.

Toward the end of the fourth century a cross was fashioned out of wood or metal, fastened to a staff, and carried in procession before the clergy as they entered the church. The cross was fastened to the back of the altar, remaining there throughout the service, and was removed as the clergy left the church.

During the Middle Ages the sufferings of Christ received increased attention. This led to what we today call the crucifix. Often the representation of Christ in agony was life-size in its dimensions. Thus the worshiper could not escape the overpowering emphasis upon the sufferings and death of the Son of God.

USE OF THE crucifix was continued by the Lutheran Reformers and, as a result, it is more often seen in European Lutheran churches than in America. Some Protestant reformers, on the other hand, looked upon cross and crucifix as inventions of the devil and encouraged their followers to destroy them. Some of this fanaticism spilled over into Lutheranism, and Luther himself had to caution his people against it. Viewers of the Luther film will no doubt recall the scene where he rebukes the people who dared to destroy the crucifix.

In America, the Lutheran Church faced the difficulties of attempting to spread the Gospel in a primitive land. Conditions demanded the simplest equipment and facilities. Much that we consider essential to our churches was just not available.

Later, when attention could be given to such matters, a few Lutheran churches imported crucifixes from Europe. The majority, fearful that they would be considered "half-catholic" by their Protestant

neighbors, soon adopted the plain cross, a form which was popular in the Episcopal Church. Thus the difference began.

TODAY THOSE WHO use the plain cross say it represents the fact of the resurrection. Christ died, they say, but he is now alive and hence the cross is empty. It is an ever-present reminder that the Saviour who was dead is now alive.

Users of the crucifix, on the other hand, claim that it symbolizes the center of the Christian religion. It depicts the act which accomplishes man's redemption. Onlookers are constantly reminded of the sin, theirs included, which put Christ on the cross, and at the same time the love which forgives their wrongdoing.

To the protests that the crucifix is an image forbidden by the First Commandment, they say that while God forbids the use of images, not only of himself but of anything, the commandment forbids the worship of the image. Statues and crucifixes are not idols, but are reminders of that which they represent. They cite the words of Luther: "Whenever I hear Christ preached, there is found in my heart, whether I choose it or not, the image of a man on a cross. If it be no sin to have it in my heart, is it sin to see it with my eyes?"

Such argument fails to silence the critics who reject the crucifix. To them it emphasizes too greatly Christ's death and is, they feel, a symbol of Roman Catholicism.

EITHER FORM is acceptable in the Lutheran Church. To use a crucifix and become morbid about Christ's suffering is wrong. Equally wrong is the use of a plain cross which forgets what happened on Calvary. Both forms point to only one event: the death of Jesus Christ, which is not simply a guide as to how we should live, but an enactment of that perfect obedience which accomplished our redemption. And the coming-to-life-again of that same Jesus Christ, not as a token of the annual cycle of life, but a rebirth in which one day by God's grace we shall share. Crucifix *or* cross, but Jesus Christ! —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Suspicious

QUESTION: My wife is suspicious of me. Ruth thinks I have too much interest in Mrs. M., our nextdoor neighbor. For this idea of hers there is no real reason. At no time have I done anything or made any remark that would lend the least substance to her fantastic ideas.

This whole thing began two years ago when Mrs. M. was trimming the lawn and was having trouble in getting up close to the barberry. I gave her a little help, and did several times later under similar circumstances, and never thought anything of it. Later Ruth accused me of trying to be on the front porch when Mrs. M. was out front (our porches join). This occurrence was entirely coincidental, but because it happened several times and we engaged in casual conversation Ruth gave it her own interpretation. Things have come to a point that I hesitate to show even rudimentary courtesy to my neighbors.

More than that, my wife suspects me

of having interests in various women, and feels that, any time I do not get home when she expects me, I am seeing someone else. Twice I have been berated for imaginary offenses. The same sort of thing happens when we have guests and there are women among them, with the result that our social life is getting down to nothing.

Ruth is of a suspicious type—wants to possess as a child holds on to a toy. She is that way also toward our two children—they have no life of their own, and she wants them to tell her everything they do and almost everything they think.

What can one do about such a person—especially a wife?

REPLY: Try to view the whole matter rationally, not emotionally, and use your best resources in whatever you do.

1. Be completely loyal—be sure you are guiltless.

2. Talk the whole matter over pleasantly, explain, and assure her of your undivided devotion.

3. Be ultra-cautious about any situation which could be misinterpreted, and refrain from any act which could arouse suspicions—even though innocent. Lean over backward to avoid any appearance of indiscretion.

4. Appeal to God in prayer for assistance—jointly.

5. Have one or two men or women discreetly lead into conversation about this problem with Ruth, and try to relieve your wife's mind.

6. Actively show your devotion and loyalty by making all your life together happy for her. Go out together for pleasant affairs, and let her experience your devotion to her and your wholesome attitudes to all other persons.

7. If these procedures make no difference and do not help Ruth to assume mature attitudes, you may have the beginnings of mental disorder to cope with and may need medical help.

Budget

QUESTION: Nine years ago, when we moved to the Southwest, our son was involved in a serious accident but was spared. In gratitude to God we started a program of tithing our take-home pay. Perhaps the "we" is not quite accurate, for the decision was mainly my own, though Marie concurred at the time.

We are now buying a house, and it seems that despite very simple living, we have difficulty in finding the necessary funds for food and clothing. Marie is very competent in stretching the allotments for these items by careful buying. Little or nothing is available for recreation, books, records, or an occasional movie. We have been setting aside our tithe first and have thus had the means to contribute to the church and to support other worthy causes. This has been a real source of joy to me, and I should hate to retrench here.

We are wondering if we are properly allotting our funds. Is there a suggested budget for tithers?

REPLY: You have undoubtedly already studied the various angles of your problem and have considered a variety of suggestions. The following questions, however, may be raised: Must you have a car? Is it possible to spread your house payments over a longer period of time and thus reduce the monthly amounts? Can you earn anything on the outside?

Short of cutting down your contributions, I see no other possibilities of adjusting the matter. You might consult the ULCA stewardship office about a way out of your dilemma.

BOOKS

Luther as a Counselor

Luther: Letters of Spiritual Counsel. Edited by Theodore G. Tappert. Westminster. 367 pages. $5.

Here we meet Luther as friend and counselor, as he writes and talks to rulers, scholars, students, the humble and the wise, the rich and the poor. The volume is composed of selections from the immense range of Luther's *Letters* and *Table Talk*, dating from 1516-1545, arranged according to subjects. Included are messages to the sick and dying, the bereaved, the anxious and despondent, the perplexed, and admonitions on such subjects as courage, persecution, marriage and sex, peculiar problems facing the clergy, exhortations to rulers and the state, and how to act in time of emergency such as epidemic and famine.

The translations are new and have been made from the Latin and German. Many of the pieces have never appeared before in English. The editor gives the historical setting of each document and references as to the source of each.

The "general introduction," in crisp and condensed style, presents Luther in a light either unknown or ignored or unappreciated. Usually we think of him as an earnest, travailing personality agonizing with the Spirit for peace of soul, or as a resolute and defiant monk heralding the truth in spite of threats from church and empire, or as a skilled and resourceful scholar making dead languages live again in the language of the people. But here is Luther the pastor.

As author Tappert writes, "It is sometimes forgotten that he was also—and above all else—a pastor and shepherd of souls. It is therefore well to remind ourselves that the Reformation began in Germany when Luther became concerned about his own parishioners who believed that if they had purchased letters of indulgence they were sure of their salvation."

As a pastor, Luther continues to be the theologian. Spiritual counsel is not simply the application of external techniques but part and parcel of his theology. God gives nothing because of human worthiness but purely out of grace he establishes the sinner once more. Faith is directed to God and not to human, psychological resources. God loves in his wrath and is gracious even in his judgment. To have faith is to have God. For Luther, the ministry to troubled souls is a ministry of the gospel.

It follows that there is quite a contrast between the type of counseling which Luther performed and the current methods of treating the sick in mind and souls. In view of the projection of the psychological method into contemporary pastoral theology, a study of this contrast might be profitable.

Elements of contrast on the side of Luther are that he is biblical, theological, and authoritative on the basis of Scripture and his experience of the redeeming Christ. He is deductive rather than inductive, direct rather than indirect. Yet, there are points in common. For example, Luther writes often about the danger of solitude. A man should not be too much alone. "More and graver sins are committed in solitude than in the society of one's fellow men . . . God created man for society and not for solitude . . . Solitude produces melancholy . . . Dear Matthias, do not dwell on your own thoughts, but listen to what others have to say."

This is volume 18 of a series of 26, 12 of which are completed, known as *The Library of Christian Classics*. The series is designed to present in English a selection of indispensable Christian treatises written before the end of the sixteenth century. This purpose certainly is commendable. The series will be an instrument whereby each generation may recapture the rich heritage of Christian literature.

Dr. Tappert, editor of this volume, is professor of church history at the Lutheran Theological Seminary of Philadelphia.

Chicago K. Bruno Neumann

17th Century Churchman

Bishop Lancelot Andrewes, Jacobean Court Preacher. By Maurice F. Reidy. Loyola University Press. 237 pages. $3.50.

Lancelot Andrewes (1555-1626) was court preacher for both Elizabeth I and James I. He gained fame abroad as well as at home by becoming James' spokesman in the king's controversy with the Catholic Bellarmine in 1607, and by opposing Cardinal Perron a decade or so later. Through these controversies Bishop Andrewes became the apologist for Anglicanism against Catholicism in the early 17th century.

The present work by Father Reidy is an attempt to study the works—particularly the sermons of Lancelot Andrewes—with a view of analyzing the bishop's style and determining his attitude toward many of the problems of the time. First he considers Andrewes as preacher. Andrewes had no use for the private interpretation of scripture; he was no rationalist. He recognized the importance of the early church fathers in illuminating the scriptures.

Andrewes' style of writing is, of course, one of the great barriers to his being read today. He carried the metaphysical style which characterized John Donne's poetry into the field of the sermon. The result is that his thought is not easily come by; "one must, in fact practically pry his thought from the brittle dress in which he clothed it." His works are "peppered" with Latin and Greek phrases. Father Reidy has thought it necessary to carry over into his text much of foreign phraseology which tends to clutter up the flow of thought.

"A visible, authoritative church whose constitution was episcopal and nonpapal," was the kind of church in which Andrewes believed. As for his political view, Andrewes shared with most of the men of his time a belief in the divine-right theory of kings. He also asserted the right of the king's power in the realm of religion.

This work is attempted in a scholarly fashion with all the apparatus of scholarship at the foot of each page.

In the main Father Reidy lets Lancelot Andrewes explain his own position, maintaining a commendable objectivity. However, there are times when a bias is discernible. This is not a book for the average reader.

ERNEST G. HEISSENBUTTEL
Thiel College

Book Brevities

Unfinished Business. By Halford E. Luccock. Harper. 191 pages. $3.

A book of sermon suggestions is often considered a cut above a book of sermon outlines. This volume offers 107 "sermon starters"—usually some clever anecdote or idea on which to hang a sermon. Doubtless many preachers will find them helpful.

Dr. Luccock's is a voice to command attention in the field of preaching, since he served so effectively for 25 years as professor of homiletics at Yale Divinity School. His ideas are always lively, though sometimes they have more fizz than flavor.

A. P. S.

Facts of Life and Love for Teen-Agers. By Evelyn Millis Duvall. Association Press. 426 pages. $3.50.

This guidebook for growing up, already well known and highly regarded, has been revised and enlarged in this new edition.

Luther. Young Man of God. By Lois Gahl. Augustana Book Concern. 91 pages. $1.

This story of Luther's youth, to Oct. 31, 1517, is easy to read and well illustrated.

Growing Into Faith. By Kenrick Strong. Christian Education Press. 126 pages. $2.50.

The author says that Christian faith develops gradually as the resources are available and the individual engages in "creative effort" to understand. In easy-going chapters such as "The Holiness of God," "Jesus as our Saviour," "Dying Turned into Eternal Living," the author indicates some of the content of faith. The study is amply supplied with catchy illustrations.

Living Stories of Famous Hymns. By Ernest K. Emurian. W. A. Wilde. 144 pages. $2.

These are anecdotes, well told, about the circumstances of the writing of 50 popular hymns.

OVERSEAS

Churchmen Visit Sydney

AUSTRALIA: Sydney. March 2.—NEVER before has Australia experienced such an invasion of leading overseas churchmen as last month.

Thirty top-ranking leaders of Christian churches both of the East and West came for meetings of the Central Committee of the World Council of Churches in Sydney, followed by similar meetings in Melbourne and Canberra.

Simultaneously, Dr. Carl McIntire and his outfit, following their usual practice of shadowing all meetings of the WCC, sponsored meetings of the International Council of Christian Churches in the same cities, usually a day or two in advance. Other well-known personalities who came to this country to seek further scope for their activities were: faith-healer Oral Roberts, evangelist Edwin Orr and moral rearmer Dr. Frank Buchman.

Of special interest to the United Evangelical Lutheran Church of Australia was the short visit of Dr. Franklin C. Fry, followed by the longer visit of the president of the American Lutheran Church, Dr. H. J. Schuh, and the stewardship secretary of that body, Dr. George Schultz.

MEETINGS OF THE WCC executive committee began with a three-day consultation with the Australian council for the WCC. The first day was taken up largely with public functions. Following the opening service in the St. Andrew's Anglican Cathedral on Feb. 1, overseas visitors were entertained by the lord mayor of Sydney, Alderman P. D. Hills, at the Town Hall. From this function they went to a state luncheon, sponsored by the government of New South Wales. On the same day they also paid a visit to the governor of NSW, Sir John Northcott, and were officially welcomed to the University of Sydney.

Dr. Fry, as chairman of the Central Committee, was obliged to give responses at all these functions, and with all the practice he couldn't help striking top form. From his very first speech Dr. Fry made a deep impression on his audiences, also on the usually supercritical press. A columnist of the *Daily Telegraph,* Robert Kennedy, classed Dr. Fry amongst the world's most brilliant speakers.

"With an American accent of quite extraordinary fascination unlike any other I have heard, he rolls out perfectly constructed lucid sentences of the sort that a columnist ought to write." Kennedy quoted Dr. Fry as saying, "We don't do much studying in the U.S. We are the country of action. We are the verb boys, not the abstract noun boys." "Preaching to a mixed group is like shooting an elephant with a shotgun—you infuriate the animal, but seldom hit anything vital."

ON THE FOLLOWING MORNING at Wesley College on the grounds of the Sydney University the gathering settled down to serious business. The assembly was divided into three groups for study and discussion on the following subjects: "Christian Strategy in South-East Asia," the "Australian Council and the WCC," and "Inter-Church Aid and Resettlement."

Much discussion centered around the relationship of the Orthodox Church to the World Council of Churches. In explanation Bishop James, of Malta, stated that there are differing forms of administration within the patriarchates of the Orthodox Church. Those related to the patriarchate of Moscow have no relation to the WCC, whereas the patriarchates of Constantinople, Alexandria, and Jerusalem are members.

Although the Orthodox Church holds strong views on the nature of the church, this does not prevent it from co-operating with the WCC. In fact, the Orthodox Church of the West looked to the WCC for help in "scrubbing the walls of S. Sophia's Cathedral." As evidence of sincerity, Bishop James invited the Central Committee to meet at Rhodes in 1958. Although the Orthodox Church in Australia is not a mem-

ber of the WCC, it showed its interest by sending its youth organizer, Mr. A. Louvaris, to the consultation.

On the three evenings public meetings had been arranged in the Sydney Town Hall to give the general public the opportunity of hearing the visiting churchmen. Town Hall, which seats 2,400, was overcrowded each night and about 1,000 people were accommodated in the nearby Presbyterian assembly hall.

On the opening night the speakers were: Drs. Fry, Visser 't Hooft and Leslie Cooke and the Rev. Philip Potter—names well-known in the ecumenical world. Dr. Fry gave the audience its first taste of what proved to be a fine series of addresses. Among the most conspicuous things the WCC had accomplished, he said, was its part in healing the wounds of war. It had given the church a respected international voice, especially with the United Nations organization, whose leaders and executives now seek out representatives of the WCC for advice and opinions. The WCC had gained a hold on the minds of men and helped them think together. Speaking of problems that confront our age, Dr. Fry said that it needs a vertebrate religion—a spine with a head on it.

The next speaker, Dr. Visser 't Hooft, impressed upon the gathering that the WCC had come into being because unity belongs to the very nature of the church.

Orator from Jamaica

FOR SHEER brilliance in oratory the third speaker of the evening could hardly have been surpassed. The dark-skinned lecturer, the Rev. Philip Potter, of Jamaica, secretary of the youth department of the WCC, stated that young people often find the church disappointing. "It appears so unwilling to enter into the real depths of our human situation. Yet young people consider the church as a necessary and permanent institution." The final speaker, Dr. Leslie Cooke, associate general secretary, and head of the Department of Inter-Church Aid and Aid to Refugees, outlined the work his department is doing. As a striking example, he cited the relief program instituted by the WCC following the riots in Istanbul last September.

On the second evening Sydney was again privileged to hear outstanding Christian leaders. They were: Drs. Liston Pope and Frederick Nolde (U.S.A.) and those two central figures in the ideological struggle between Christianity and Communism, Dr. Josef Hromadka (Czechoslovakia) and Bishop Otto Dibelius (Berlin). As usual, newspaper reporters dogged Prof. Hromadka from the moment he stepped from the plane, but this time they found him very wary, expressing himself in "grey" rather than in black and white.

The attempt of the International Council of Christian Churches to stir up opposition fell flat. Although police had been alerted, there were no public demonstrations against the professor and he was given a sympathetic hearing. At his speech in the Town Hall Dr. Hromadka said, "We have all come here as members of the one invisible church, which exists beyond all differences, national, cultural or otherwise. Unless we try to understand one another we are doomed." He went on to give a fine testimony of his personal faith in Christ, the hope of the world. Just before Bishop Dibelius rose, the gathering sang the hymn, "Praise to the Lord, the Almighty," to the tune familiar to Lutherans throughout the world, and from the tears that came to his eyes, it was evident the bishop had been deeply touched.

The last speaker of the evening, described by the press as the "most air-borne theologian of our time," was Dr. Nolde, who recounted the achievements of the Church Commission on International Affairs. Special recognition was given to a distinguished visitor, Her Majesty, Queen Salote, of Tonga.

On the final evening Drs. Ernest Payne and Kathleen Bliss (of England) and Bishop Oxnam (U.S.A.) and Lakdasa de Mel (Ceylon) spoke on the theme, "Whither the Church?"

Overseas visitors appeared in public again

on Saturday evening when a festival of faith was held at the Royal Agricultural showground, and on Sunday when they occupied pulpits of leading city churches and attended a closing service. Dr. Fry addressed a Lutheran gathering in the morning and preached at St. Thomas Church of England in the evening. He also spoke in the "Guest of Honor" session of the Australian Broadcasting Commission and in the "Plain Christianity." Dr. Nolde spoke to Presbyterian congregations in Mosman and in the city.

During the following week, members of the executive committee held closed sessions at "Gilbulla," an N.S.W. Anglican rural retreat 35 miles from Sydney. At the weekend they left for Melbourne, where they addressed gatherings in local churches and in the Town Hall. During the week there was a program of public meetings and consultations similar to that of the previous week in Sydney. Following the Melbourne meetings the visitors went to Canberra to be received by the federal parliament. Dr. Fry then went on to South Australia where he addressed Lutheran gatherings at three centers.

Roberts loses halo

STYLED AS "God's man for this hour" Oral Roberts came to this country with the advantage of an excellent build-up given by skillful advance publicity, but the daily press soon knocked off his halo. From the outset Roberts refused to be interviewed, would not allow people who had been treated to be interviewed, and barred press photographers. Thwarted at every turn the press began to hurl such phrases at him as "peddler of religious ballyhoo," "twentieth-century huckster," and "master crook."

The press was not slow to point out that Roberts' private army of preachers, publicity men, and hangers-on stayed at the plushiest hotels in Sydney and Melbourne, and asked awkward questions about the cash he was collecting. Heading his article, "Miracles or Mouth-wash," Douglas Wilkie wrote, "We've noted that Mr. Roberts' hustling circus technique, supported by deafening organ blasts and a squad of strong-arm bouncers . . . has nothing to do with the Sermon on the Mount."

Feeling against Roberts eventually snowballed and he was forced to close his "Million Souls Crusade" before the scheduled time. Mobs had set fire to his equipment, stink bombs had been hurled into the audience, and Roberts taunted with such cries as "witchcraft!" "You'd give a dog distemper."

When Roberts decided to return to U.S.A. without completing his program, Dr. Irving Benson, superintendent of the Central Methodist Mission in Melbourne, deplored the treatment that had been meted out to a visitor. "Melbourne ought to be ashamed of itself; however much we may differ in our views, he was entitled to a fair hearing."

WHILE THE WCC meetings were being held in Sydney, another evangelist arrived in the city. This evangelist, Dr. Edwin Orr, claimed that he is chaplain to 150 Hollywood stars. "If film stars went into a church, autograph hunters and press photographers would be there. They come to me, saying they are in need of prayer and we hold closed meetings at which we pray undisturbed." Among those who attended his prayer meetings, he said, were President Eisenhower and many American congressmen and senators. Dr. Orr plans to spend eight months in Australia and four in New Zealand.

ALSO VISITING Australia in February was Dr. Frank Buchman, of the Moral Rearmament. Accompanying him was the hillbilly guitar group, the Colwell brothers.

TO COMPLETE the picture of the religious invasion of this country, we must mention also the Mormon Church of U.S.A., which during the past years has sent out 150 young missioners to Australia to spread the news of their "happy, once persecuted faith." They are spreading trails of bright, colored visiting cards behind them as they press politely forward to their ultimate aim—Australia's first Mormon Temple.

—L. W. LOFFLER

Reinartz, Herman, Mitchell To Speak at Synod Meeting

By PAUL C. WIEGMAN

OMAHA—Delegates to the Central States Synod convention, May 15-17, at Trinity Church, Lawrence, Kan., will have opportunity to listen to some of the United Lutheran Church's best known representatives.

ULC Secretary F. Eppling Reinartz will represent the church-at-large. The cause of Lutheran World Action will have Dr. Stewart Herman as spokesman. Dr. Herman is executive secretary of the National Lutheran Council's division of Lutheran cooperation in Latin America.

Speaking on behalf of the Lutheran Laymen's Movement for Stewardship will be Dr. Everett G. Mitchell, an LLM vice president. Dr. Mitchell is director of NBC's *Farm and Home Hour* radio show. He has been active in church work for many years, instituted the Everett Mitchell Award for Stewardship given annually to laymen who have distinguished themselves in their service to some phase of the church's work.

April 15-19 are the dates for the Fort Smith area evangelism mission. The Rev. William Hoebel of Dallas, Texas, will serve as missioner.

Retreat for Lutheran high school and college men planning to prepare for the ministry will be at Central Seminary, Fremont, Neb., April 20-22. The Rev. Frederick Ludwig now of Milwaukee, who had for many years ministered at Postville, Iowa, is the speaker.

Pastors are urged on April 22 to plan sermon and program designed to invite all youth to consider a church vocation.

First St. Paul's Church, Hastings, Neb., is worshiping at the city auditorium during work on the extension of the sanctuary. Wednesday evening Lenten services are being held in a Methodist church. Work on the church is scheduled for completion by June 1.

The Wells fund-raising organization is working at Salem Church, Fremont, Neb. . . . President C. H. Zeidler will represent the ULCA at the convention of the Pittsburgh Synod . . . A presentation of the sector project by Marvin Johansen, one of synod's active Brotherhood leaders, was made at the Brotherhood convention of the Northeast Conference in St. John's Church, Schuyler, Neb., on March 4.

May 13 is the 20th anniversary of ordina-

EAVESDROPPING MICROPHONES dangle over heads of unaware guests at St. Mark's Church, Kansas City, Mo. Connected to tape recorder, microphones are used by Pastor Harry R. Allen to record names and addresses of guests as they introduce themselves to minister on leaving church after service. Transcript of recording is used for follow-up mailing and visitation. Congregation is part of Central States Synod.

tion for Pastor C. M. Alexander of St. Luke's Church, Emerson, Neb. Synod President Zeidler will be the main speaker.

CARIBBEAN

Church Women, Luther Leaguers Hold Conventions in Puerto Rico

By FRANCISCO MOLINA

PUERTO RICO—The approval of numerous amendments to their constitution and the presentation of a $1,000 check by Treasurer Frieda Hoh to Caribbean Synod Treasurer Gilberto Graciani for the Lutheran camp, were leading actions at the fourth convention of the United Lutheran Church Women of the Caribbean Synod, held at Cataño and Dorado, P. R., Feb. 10-11.

Dr. Frances Dysinger, representative of the ULCA society, delivered two messages. Other distinguished visitors: Mrs. Edmund Price, who brought greetings; Synod President Eduardo Roig, who delivered a meditation; Mr. Roland Payne, son of an African tribal chieftain, who was introduced by Missionary Pauline Ziegler as "a living product" of the missionary enterprise in Liberia.

Mrs. Berta Graciani and Mrs. Virginia Figueras were re-elected president and secretary. Mrs. Angeles Rivera was elected treasurer.

A LIFE-SIZE PORTRAIT of Christ leading a young man, painted by a Luther Leaguer and placed in the center of the stage, bore witness to the character of the third convention of the Luther League of the Caribbean Synod at Transfiguration Church, Río Piedras, P. R., Feb. 22.

Official representative Philip Hoh, associate secretary of the Luther League of America, faced an audience of over 200 young people as he spoke on the five-point program. He was introduced by his aunt, Missionary Frieda Hoh.

New officers: Raquel Agosto, president; Josefina Nieves, secretary; Eneida Morales, treasurer.

Esperanza Miranda, outgoing president, received a rousing vote of thanks for her leadership during the difficult days of the organization of the synodical league and its union with the Luther League of America.

The Queen Louise Home (for children) at Frederiksted, St. Croix (Miss Pauline Ziegler, matron), reports an enrollment of 43 children. Twenty-eight are three years or under, 26 are permanent residents.

"The health of the children," reports the home, "has been exceptionally good in the past months."

AMONG THE CONGREGATIONS: Interne Pastor Paul Beatty of Christiansted, St. Croix, writes about "two permanent service projects" of his Luther League: occasional gardening at the Queen Louise Home and "fellowship singing" once a month at the Richmond penitentiary.

At the last every-member visitation in this parish, he writes, a person was visited who did not know that tithing can be practiced in the Lutheran church. This member had been secretly tithing—at another church.

The 162-year-old Frederik Church building in St. Thomas has been undergoing repairs. "The exterior of the church," writes Pastor J. G. Amos, "will look like a new building." A second women's missionary group known as the "Ruth" society has been organized in the congregation. One of its aims: to bring to church on special occasions the 20 elderly members who cannot attend services.

First Church, at Puerta de Tierra, P. R., has a vacant pulpit. Its pastor, the Rev. John G. Gensel, returned to the U.S. early in February. Pastor F. Molina of Transfiguration Church is acting as supply pastor.

At a meeting of all pastors of the Caribbean Synod in Puerto Rico on Feb. 23 Dr. George Berkheimer, executive secretary of the Board of Pensions, answered questions about pensions for pastors and widows. But he was momentarily halted when someone in the audience asked in a small voice: "What if a pastor dies and leaves more than one widow?"

MICHIGAN

Mission Development Program Makes Progress in Michigan

By CLYDE G. STEELE

DETROIT—The Michigan Synod family increased its number of churches by two new missions during the month of March.

After eight months of work in northwest Grand Rapids, Gethsemane Church was organized on March 4 with 103 confirmed and 188 baptized members. Dr. Ralph White and the Rev. Robert Lignell of Grand Rapids were guest speakers; Synod President Madsen officiated at the organization. The Rev. Frank Starkey is the mission developer.

On March 11, Atonement Church, Detroit, was formally organized with 85 confirmed and 151 baptized members. This brought to three the number of new congregations organized in 1956.

Dr. Frank Madsen and the Rev. William Schaeffer preached. Mission Developer Alfred Buehner began work in the field the middle of last year.

COUNCILMEN'S RETREAT for the Eastern Conference was held at Resurrection Church, Detroit, Feb. 26, with 277 council members, wives, and pastors present to hear the synod president on "Adventure of Home Missions in Michigan."

After nine years of service at Ascension Church, Pontiac, Pastor George L. Garver has accepted a call to Temple Church, Pennsauken, N. J. His resignation becomes effective April 2.

Pontiac's Mayor William W. Donaldson said, "When Pastor Garver leaves, Pontiac will be much poorer. He was one of the most active and hard-working citizens of the city."

In addition to a farewell dinner by Ascension Church, First Congregational Church of the city feted the Garver family on March 7. Pastor Garver is chairman of the synod's Gun Lake Summer Camp.

THE STATE'S political leaders are setting aside April 16-17 for a conference with church leaders on the place of the Christian laymen in American political parties. Gov. G. Mennen Williams will be one of the speakers.

The Michigan Council of Churches is calling upon congregations to support legislation which will help migrant workers solve health and employment problems. To awaken concern over the growing slaughter on Michigan highways, churches are being requested to assist in the safety campaign through literature and publicity.

The *Martin Luther* film is being extensively shown in Michigan, not only by Lutheran congregations, but by many churches of other denominations. According to reports, attendance has been very good.

Christ the King Church, Livonia, has purchased additional property adjacent to their proposed site for new building . . . Prince of Peace, Detroit, has completed a fund campaign to complete paying for building lots.

CHURCHES FALL PREY TO HIGHWAYS

A LITTLE MORE than a year ago, Advent Church, Detroit, dedicated its first structure after several years of difficulties, delays, and disappointments. The congregation's joy appears to be short-lived. On March 1 they learned that the new Southfield expressway will cut directly through their property.

Final papers for the expressway have not been signed, but owners of vacant property are being advised and offers made to purchase such property. This is the second time in three years that a Lutheran church has been in the path of Detroit's expanding arteries of transportation. Augsburg Church was the other victim of highway extensions.

The Preaching - Teaching - Reaching mission was held in Muskegon March 4-8 . . . Resurrection Church, the Rev. Howard Laughner pastor, has completed a 10-week course in marital counseling . . . Dr. Earl Spaid, pastor of Cross of Glory, Detroit, set aside one of the Sunday evenings in Lent as "Special for Youth."

Two Syracuse Churches Merge, Make Plans for Future Expansion

By CHRISTIAN P. JENSEN

Mt. Tabor and Redeemer churches meeting for first service as merged congregation

SYRACUSE—Two Syracuse congregations, Mt. Tabor and Redeemer, voted on Feb. 5 to merge and adopted the new name of Church of the Reformation. Their action climaxed more than a month of discussion and committee work on a proposal approved by both councils last December.

The first service of the new congregation was held on Ash Wednesday, with 240 people attending the Communion service. The Rev. Edward Weiskotten, former pastor of Mt. Tabor, is serving as interim pastor until the new corporation is approved by the courts.

The property, formerly belonging to Redeemer Church, will be used as permanent home for the new congregation. Plans call for expansion and improvement to provide for 230 children in the combined Sunday school and for 700 adult members.

Both churches date back to the end of the last century. They have maintained close relations throughout the years and have now decided that they can accomplish more if they are united. The fact that many people have moved to the suburbs, where new missions are being developed, also contributed to the decision.

Lutherans, Reformed and Methodist congregations in Fayette are seeking a pastor but none is in a position to support one. Pastoral services are carried on by the Rev. Walter Frederick, an 80-year-old retired ULCA pastor. He preaches every Sunday at combined services for the three congregations.

THE ENDWELL AREA, between Johnson City and Endicott, has been approved for development. The Board of American Missions will assign a missionary on June 1. He is Albert L. Haversat, Jr., due to be graduated from Philadelphia Seminary in May.

The survey was made, under the direction of the Rev. Paul J. Tritschler, pastor of Holy Nativity, Endicott, by four women, three from Holy Nativity, and one from Redeemer, Binghamton. Calls made numbered 1,610. All but 25 of the 95 Lutheran adults found are members of Lutheran congregations in the area. Two hundred fam-

N. Y.: SYRACUSE . . .

ilies are prospects, most of them unchurched, including many children.

A survey of the Potsdam area, in the Central Conference, where over 60 Lutheran students are attending State Teachers College, was recommended by the synod's board of education to the home missions commission. There is no Lutheran church within a radius of 50 miles. The home mission commission plans to take action in the near future.

ASSOCIATION of Lutheran Pastors of the Southern Tier has elected Pastor Paul Tritschler as president, succeeding the Rev. Melvin E. Yearke, pastor of St. Paul's, Johnson City, and the Rev. Myron E. Jaenecke, pastor of St. Luke's, Sidney and Christ Church, Norwich, succeeding the Rev. Howard A. Kuhnle, of Redeemer, Binghamton. At the meeting held in Norwich, Pastor Kuhnle spoke on "Varying Types of Preaching."

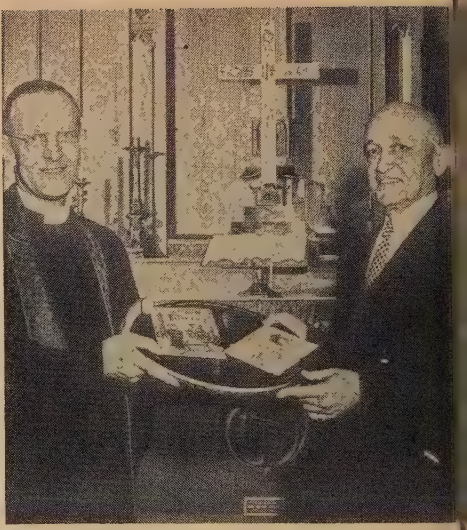
The Southern Tier District Luther League held its Lenten rally in Endicott on March 11, under the care of Holy Nativity and Prince of Peace, Binghamton.

St. Paul's Church, Verona, has called Philadelphia Seminary student George Kenyon as pastor.

St. Paul's Church, Utica, will open a youth canteen for young people of the area.

THE LAND COMMISSION of the State of New York set $1,500 per acre as price for a three-acre plot at French and Burrstone Road, Utica, where Zion Church will relocate. The congregation must start building in three years. It plans to conduct a house-to-house survey of the area this spring. A financial campaign under the direction of the Lutheran Laymen's Movement brought pledges of over $70,000 for the new church program.

Pastor John Sprock of Zion Church recently received an English Bible printed in London in 1577, and an English copy of Luther's Commentary on Galatians, printed in London in 1644, from a collector of rare books. The volumes had been in possession of one family for over 300 years.



MARTIN LUTHER BROUGHT MARTIN LUTHER to Holy Trinity Church, Hollis, N. Y. Mr. Luther, a member of the Queens, Long Island, church, presented 16mm print of Martin Luther picture to Pastor Ivan L. Sterner so that congregation may have film of Reformer's life available, and its children may "better understand the foundation of their Lutheran faith."

PENNSYLVANIA

Enlarged Camp Looks Forward To Record Summer Enrollment

By ROBERT G. SANDER

ALTOONA—Over 1,000 registrations are expected for the 1956 season at Camp Sequanota, Jennerstown. Thirteen camps are planned—ten for children, three for adults. The season begins June 9 with a retreat for young adults. Camps for junior, intermediate, and senior girls and boys follow. The season closes with retreats for men and women in September.

Camp flyers are now being distributed. Registrations are being boosted by publication of a newssheet edited by the Rev. George E. Bowersox, Jr., the camp's first full-time director. Director Bowersox is also making

visits to congregations of the Allegheny Conference.

Improvements of camp facilities are contemplated. A cabin, formerly used as classroom, will be converted into an office. Several classroom pavilions will be constructed. Water supply and sanitary systems are to be improved. New office equipment will be purchased. The Lutheran Men's League of Johnstown voted to give the camp a new sound-movie projector.

RALLIES for 1956 confirmands were scheduled in Trinity Church, Somerset, and First Church, Johnstown. The Somerset rally on March 18 had the Rev. Charles E. Staub of Meyersdale as speaker. The Rev. Andrew J. Rehbogen of Zion Church, Johnstown, will be speaker at the Johnstown gathering on May 6.

The first leadership education school "in the memory of present living folks" was held by the Lutheran churches of Bedford County in Trinity Church, Bedford, during January and February.

Lutheran Church in Kaiserslautern, Germany
Help came where it was needed most

Dr. F. William Brandt of the St. Clairsville charge served as director, the Rev. James M. Scharf as chaplain for the courses at which 161 enrolled.

The Altoona-Blair County Ministerium held a race relations day with a special service on Feb. 19. Dr. Horace M. Bond, president of Lincoln University, Oxford, spoke. The Greater Johnstown Protestant Union will discuss plans for the inclusion of laymen in the group at a supper meeting on Apr. 16.

INNER MISSION SUNDAYS were observed by conference churches in February. Congregations were informed about purpose and program of inner mission case-work services. Special offerings were received. Bulletin inserts describing the work were provided by the Allegheny Home acting as conference inner mission agency.

VACATION CHURCH SCHOOL workshops will be held in Altoona, Johnstown, and Meyersdale in April. A vacation Bible school institute for leaders was held in Mt. Calvary Church, Johnstown, March 8.

American Congregation Repays Age-old Debt to German Church

By WILLIAM C. ROEGER

NORRISTOWN—Almost 200 years ago a Lutheran church in Kaiserslautern, Germany, sent help to a group of emigrants who had settled in what is now Bedminster Township, Bucks County. The congregation is St. Matthew's, Kellers Church.

As time went on the ties that bound the two congregations diminished. They became strong again after World War II. It was the need of a boy for a new suit for confirmation (custom required a new suit, and clothing shipments through Lutheran World Relief would not suffice) that prompted Pastor Fritz Gauer to address a letter to *"Der Pfarrer,* Lutheran Church, Kellers Church, Southeastern Pennsylvania, U.S.A."

The letter was delivered to Pastor Merwyn L. Shelly of Perkasie shortly before Easter, 1948, and from then on increasing ties have bound mother and daughter churches. More than 300 packages of food and clothing

PA.: NORRISTOWN . . .

were soon sent to the Kaiserslautern congregation, and gifts have crossed the ocean each Christmas since then.

Several years ago when the Kellers Church congregation was to celebrate its 200th anniversary, it invited Pastor and Mrs. Gauer to participate, and raised a fund to pay their travel expenses. Among other things, Pastor Gauer assured his American brethren that the bombed-out Kaiserslautern church would be rebuilt.

On Feb. 19 the pastor's promise was kept, and the rebuilt church was dedicated. One of the large stained-glass windows in it bears the legend, "A gift from St. Matthew's Evangelical Lutheran Church, Kellers Church, Pennsylvania, U.S.A."

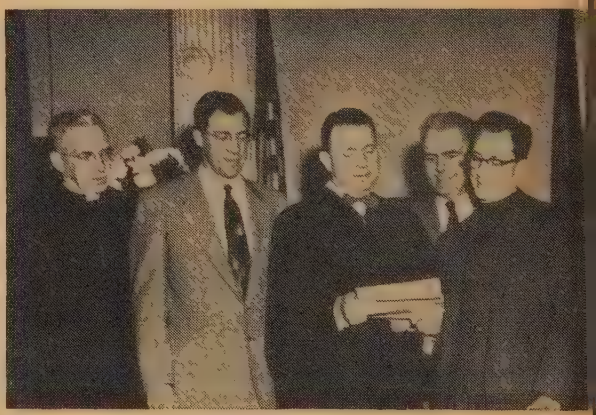
At the dedicatory service Pastor Gauer explained that this gift is an evidence of the bond of Christian fellowship binding the churches together. To emphasize the significance of the gift, the window faces west.

EMMANUEL CHURCH, Pottstown, is large and it does things in a big way. Recently it broke ground for the most ambitious improvement project in its 184-year history, a program that will cost approximately a quarter-million dollars.

Included will be an annex to the present educational building, renovation of present church school facilities, installation of an elevator, and air conditioning of the church. The church school is currently meeting in Pottstown senior high school.

Normally many things slow down in a

Inner Mission Incorporated In Susquehanna Conference



IN LYCOMING County Court, Williamsport, Pa., March 1, Judge Charles Greevy granted a charter and articles of incorporation to the new Lutheran Inner Mission founded by Susquehanna Conference of Central Pennsylvania Synod.

The mission, which has its office in St. Mark's Church, Williamsport, will serve Tioga, Lycoming, Northumberland, Montour, Columbia counties.

Granting of the charter culminated work begun eighteen months ago when the conference social mission committee chairman, Ross Vickers, urged that finances be provided to engage a case worker. In acting on this suggestion, the conference employed Miss Elizabeth Mansel. Last May it went several steps farther, deciding to set up an incorporated "Lutheran Inner Mission," to be under the control of representatives from each congregation in the conference. A steering committee was named, and last September a constitution was adopted and an interim board of directors elected, to serve until a regular board is set up. Main office of the new corporation will remain in St. Mark's Church.

In picture above are (left to right) Pastor Eugene O. Steigerwalt, Selinsgrove, chairman of the conference Social Missions Committee; J. Frederick Gehr, Hughesville, attorney who presented petition for charter; Judge Greevy; Ross M. Vickers, and Pastor Arthur W. Lawver, Berwick, conference president.

NEW PRESIDENT of Lutheran Welfare Council of Pennsylvania is the Rev. George E. Whetstone (left), the Central Pennsylvania Synod's executive director of board of social missions. He is shown after his election at Welfare Council meeting in Lutheran Service Society home in Pittsburgh, with Henry E. Harner, secretary of the Commonwealth of Pennsylvania, who addressed gathering as representative of Governor George M. Leader, and the Rev. C. A. Holmquist (right), executive director of Lutheran Service Society of Western Pennsylvania, and vice president of Pennsylvania Welfare Council.

PA.: NORRISTOWN . . .

parish when it is without the services of a full-time pastor, but when Pastor Richard G. Hoffert arrived recently to assume charge of Grace Church, Pottstown, he found that the laity of the parish had completed a church attendance crusade following "The King's Men" program, resulting in increased attendances at their services.

Another recent arrival in the Schuylkill Valley portion of the conference is Pastor John A. McConomy, latest in the long line of successors to Patriarch Henry Melchior Muhlenberg at the historic Augustus Church at Trappe.

Several years ago St. Luke's Church, Dublin, a "union" church, sharing its church building with an Evangelical and Reformed congregation, was part of a two-church parish. Upon retirement of the pastor, the parish was split, and both St. Luke's and the other Lutheran congregation (Christ Church, Tinicum), have prospered. St. Luke's Church built a new parsonage, and acquired a 7½-acre plot as site for a church building of its own.

The Artman Home for Lutherans at Ambler is constructing an addition to its building, providing 12 additional bedrooms for aged guests. The $80,000 addition will be constructed of stone to match the current building, and will house a chapel. The home is becoming integrated into the life of the conference. Several additional members of the board from the conference have been nominated for election at the coming meeting of the Ministerium of Pennsylvania.

Attendance at the Lenten rally of the Norristown Conference Section A Luther League overtaxed the facilities of St. Paul's, Telford. Speaker was Ray Nyce, a member of St. Paul's and senior at Philadelphia Seminary, who is a candidate for service with the Foreign Mission Board in Malaya.

Pledges Set Rapid Pace For Mission Development

By LUTHER E. FACKLER

PITTSBURGH—Four missions in the Pittsburgh Synod gave an indication of the vitality of young congregations as they assured themselves of means to provide adequate worship and educational facilities.

An every-member visitation program devised to collect pledges covering current expenses, benevolence, and building fund offerings brought from 45 to 123 commitments in the four missions. The average pledge ranged from $206 to $295.

"TWENTIETH CENTURY Concepts of Man" will be theme of a symposium on the Thiel

PA.: PITTSBURGH . . .

College campus. Five young scholars will deal with foreign affairs, history, literature, philosophy, religion, and science.

VACATION DAYS are being scheduled at the Zelienople Children's Home. Each year the children of the home are given a four-week "vacation" in homes of relatives or "vacation hosts." The vacation period is July 22 to Aug. 19.

A vocational testing and counseling program is currently being offered to high school juniors and seniors of any denomination through a co-ordinated program of Thiel College and the Lutheran churches.

Following the testing, which may be held in a Lutheran church, the student will come to the college for test evaluation and counseling. The program has been established to help the students determine their vocational choice and college plans. Students need not plan to enter Thiel to take advantage of this program.

Six new fields will be surveyed throughout the synod during this year. Organization of a new congregation in North Greensburg is now being considered.

The Lutheran Service Society is beginning a new program of service to older persons. Mrs. Dorothy Stindt has assumed the responsibility to develop this program in various congregations. She works closely with the pastors and arranges social activities and sets up friendly visiting schedules.

Home Mission Board Sponsors Discussion of Building Projects

By VIGGO SWENSEN

HARRISBURG — An architectural institute sponsored by the synodical Board of Home Missions was held in St. Matthew's Church, Feb. 23. The meeting, intended to help congregations with building or renovating programs, was attended by 225 pastors and laymen. Twenty-five architects, representatives of ULCA Department of Church Architecture, Board of American Missions, Board of Synodical Home Missions, State Department of Labor and Industry, a banker, and a construction manager discussed all phases of a church building program. They indicated the place to begin, the selection of an architect, financing, procedures, dedication, and use of completed facilities.

The institute was not only of practical value to the congregations but to the participating leaders as well. The statement of Paul F. Hallock, president of Central Pennsylvania Chapter of American Institute of Architects, sums up their reaction: "Your board and the Department of Church Architecture are to be complimented on the quality and efficiency of this meeting. You are far ahead of other denominations in your work of aiding congregations in their programs for increasing God's work. This service is of the utmost importance to building committees to prepare them for the architect. Your work also performs a public service for the architectural profession, a service which we have been negligent in promoting."

Dr. Arthur O. Reindon explained the United Church Canvass to 35 ministers who decided to attend a second meeting in April for a further elaboration. This time they will be accompanied by at least five laymen from each congregation.

Dr. Reindon is director of United Church Canvass and associate director of the National Council of Churches' Joint Department of Stewardship and Benevolence. The meeting, held Feb. 28 in Trinity Methodist Church, was sponsored by the Pennsylvania Council of Churches. The possibility of holding a united stewardship campaign in November 1956 is being discussed.

THE HARRISBURG MINISTERIUM meeting Feb. 6 in St. Paul's Baptist Church brought together the social service agencies of the community with the social service committee of the United Churches. Theme was, "Is Our Community Conscience Christian?"

The general answer was "yes" in many areas but "no" in others. Miss Helen Mummery, general secretary of the Harrisburg YWCA, stated that when the Phyllis Wheatley (Negro) Branch building was sold a

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

few years ago it was decided to integrate both groups of directors in the main building. This was done in spite of organized opposition. No serious incidents followed, and an upsurge of interest was noted.

Dr. H. C. Eaton, superintendent of Harrisburg State Hospital, indicated that the community is only "somewhat Christian" in its attitude toward those in the mental hospital. "The community looks askance at the patients and is not always kind in its reception of them upon their return to the community," he complained.

Huette F. Dowling, Dauphin County district attorney, told a youth citizenship seminar here that "religious groups should make the frontal attack on juvenile delinquency . . . for the criminal is the product of spiritual starvation."

The meeting, held March 5-6 at First Church of God, was sponsored by the United Christian Youth Movement of Pennsylvania Council of Christian Education.

A total of 2,400 Protestant churchmen gathered in Zembo Temple Feb. 12 for the annual Lenten breakfast and Communion service. Every church in Greater Harrisburg was represented at the service, sponsored by the United Churches.

Objections of the Lutheran Pastors' Association in the past had once caused the United Churches to drop their sponsorship. Laymen of the community carried on until this year when, in response to their request, the United Churches' board of directors again gave endorsement to the event.

Pastor Gerhard G. Dietrich was installed at Palm United Church, Palmyra, on March 11. Participating in the service were Dr. William VanHorn Davies, Jr., East Pennsylvania Conference president, and Dr. George F. Harkins, assistant to the ULC president. Pastor Dietrich returned to the United States last year after serving for six years with refugee and resettlement agencies of the Lutheran World Federation in Germany.

Miss Martha J. Reed was commissioned missionary-nurse to Liberia Feb. 12 in Memorial Church. Dr. Viggo Swensen, representing the Board of Foreign Missions, conducted the service. Dr. Nona Diehl, executive secretary of United Lutheran Church Women, and Miss Josephine Darmstaetter, staff secretary, brought greetings from the sponsoring group.

Pastor George Whetstone spoke for the synod. Miss Reed's pastor, the Rev. James E. Morecraft, was liturgist assisted by the missionary's uncles, Pastors M. Luther Wahrmann and Daniel F. Newhart.

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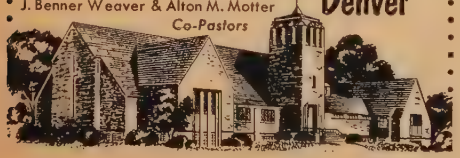

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	North Platte, Nebraska
April 15-20	Juniata, Pa.
	Dayton, Ohio
	Garnavillo, Iowa
	Nova Scotia, Canada

WEST VIRGINIA

Increases Are Shown By Synod Statistics

By HAROLD L. HANN

FAIRMONT—Figures released by Statistical Secretary Roy J. Meyer, Wheeling show that the West Virginia Synod increased last year in communing membership by 2.9 per cent. Of $338,676 spent for all causes in the synod's 33 congregations, 23 per cent was given to benevolences. Total property valuation is $2,549,090, of which $81,158 was reported as indebtedness.

Average contribution was $72.83 per active member. The number of vacation church schools reached an all-time high with a 35 per cent increase in enrollment over that of the previous year.

St. Paul's Church, Huntington, the Rev. Howard W. Hinkeldey pastor, has the largest communing membership.

At the synod meeting at Jackson's Mill, May 13-16, which will coincide with the synodical United Lutheran Church Women convention, Miss Frances Dysinger from Philadelphia, the Rev. C. Ross Ritchie from the Southern Mountain mission field, and Mrs. F. Lee Fresh from Cumberland will be guest speakers.

Half of the synod's Luther Leagues sent representatives to an LL presidents' conference in Grace Church, Fairmont. West Virginia University freshman Edward D. Curry, III, presided. Christian vocations, social action, missions, recreation, evangelism, and synodical problems were discussed.

The Rev. L. Stanley Whitson has been

called to Holy Trinity Church, Elkins, and will be installed as pastor on April 29. The Rev. John Heller has accepted the call of the St. Albans mission congregation effective June 1.

Mountain-top area churches have planned a vacation church school workshop to be held at St. Mark's, Oakland, Md., Apr. 23-24.

—CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

DIETRICH, GERHARD G. From Lutheran World Action social services director in West Germany. To Palm United Church, Palmyra.

MORELAND, F. ELWOOD. From Shrewsbury parish. To St. Paul's Church, Spring Grove.

YUND, ROY L. From Christ Casebeer Church, Sipesville. To Quickel parish, York County.

FLORIDA

STECK, CHARLES F., JR. From Christ Church, Ft. Lauderdale. To Sebring, mission developer.

ILLINOIS

ALLEN, WILBUR M. From Grace Church, Virginia. To Mt. Zion Church, Litchfield.

INDIANA

FRANK, JOHN G. From St. Andrew's Church, Indianapolis. To Crawfordsville, mission developer.

IOWA

YOUNGQUIST, JAMES. From Mt. Olivet Church, Lakewood, Calif. To St. Stephen's Church, Urbandale.

KENTUCKY

KEIL, PAUL. From First Church, Nashville, Tenn., assistant pastor. To St. Mark's Church, Louisville.

NEW JERSEY

GARVER, GEORGE L. From Ascension Church, Pontiac, Mich. To Temple Church, Pennsauken.

NEW YORK

KAISER, PAUL C. To West Syracuse, Board of American Missions.

(*Continued on page 47*)

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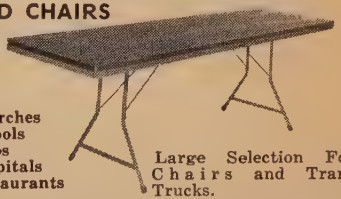

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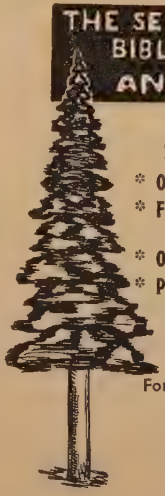

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The Service, 10:45; Sunday School, 9:30

CORAL GABLES
ST. MARK'S, Bird and LeJeune Roads
W. Baxter Weant, Pastor—Phone MO 6-6700
The Service, 11; Sunday School, 9:45

DAYTONA BEACH
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The Service, 9:30 & 11; Sunday School, 9:30

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Paul K. Nordsiek, Pastor—Phone FL 9-9608
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MIAMI
HOLY TRINITY, 200 SW. 8th Avenue
Charles J. Harris, Pastor—Phone HI 6-1743
The Service, 11; Sunday School, 9:45

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Carsten H. Ludder, Pastor
The Service, 9:30 & 11; Sunday School, 9:30

MIAMI BEACH
EPIPHANY, 9550 Harding Avenue
Luther A. Thomas, D.D., Pastor—Phone JE 8-6561
The Service, 11; Sunday School, 10

MIAMI SHORES
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Ben D. Varner, Pastor—Phone PL 9-5145
The Service, 11; Sunday School, 9:45

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TRINITY, 202 Riverside Drive
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The Service, 11; Sunday School, 9:45

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The Service, 8:45 & 11; Sunday School, 9:45

SYNOD CONVENTION CALENDAR

April

9-12. South Carolina. St. Luke's, Columbia

10-13. Virginia. St. Mark's, Roanoke

17-19. North Carolina. Haven Church, Salisbury

17-20. Georgia-Alabama. St. Paul's, Mobile, Ala.

NORTH CAROLINA

JOHNSON, DAVID F. From Kure Memorial Church, Kure Beach. To Kimball Memorial Church, Kannapolis.

NORTHWEST

FRANKE, LLOYD. From Mt. Olivet Church, Minot, N. D. To Bethlehem Church, Durham, Wis.

GASSAWAY, HORACE. From Atlanta, Ga. To Faith Church, St. Paul, Minn., assistant pastor.

WICKLUND, WILBUR E. From India, missionary. To Redemption Church, Milwaukee, Wis.

OHIO

GARNES, HERBERT S., JR. From First Church, Galion. To St. Mark's Church, Van Wert.

PITTSBURGH

MUNSTER, KENNETH R. From St. John's Church, Johnsonburg. To St. John's Church, Swissvale.

REED, J. EARL. From Rose Crest Church, Turtle Creek. To St. John's Church, Glassport.

SCHMID, DAVID H. From Brookville parish. To Northmont, Greensburg, mission developer.

WELTHER, WILLIAM J. From Honterus Church, Youngstown, Ohio. To Grace Church, Rochester.

VIRGINIA

FENNER, ALLAN H. From Muhlenberg Church, Harrisonburg. To Williamsburg, mission developer.

WARTBURG

ECKERT, RUSSEL. To U.S. Air Force chaplaincy.

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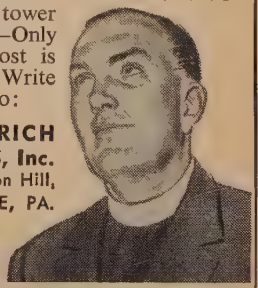

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WESTERN CANADA

GAERTNER, FRED E. From Bethany Church, Inglis, Manitoba. To Emerson parish, Manitoba.

WEST VIRGINIA

HELLER, JOHN. From Holy Trinity Church, Berlin, Pa. To Grace Church, St. Albans.

WHITSON, L. STANLEY. From Clear Spring parish, Md. To Holy Trinity Church, Elkins, W. Va.

DECEASED

THE REV. HENRY W. ELLENBERGER, 82, died March 3 in Baltimore.

The German-born minister, who had received his theological training in Germany, came to the United States in 1897 and was ordained two years later by the Jehovah Lutheran Conference in Greenfield, Mich.

Pastor Ellenberger served Maryland parishes at Jehovah Church, Baltimore; Stemmers Run; Prince of Peace Church, Baltimore; and St. Paul's Church, Cordova. His last pastorate was at Faith Church, Flat Rock, Mich. He retired in 1940. A son, H. Leonard Ellenberger, and two grandchildren survive.

The funeral service was conducted by Pastor Charles P. Cressman of St. John's Church, Parkville (Baltimore), assisted by Synod President J. Frank Fife and Pastor John Schauer. Interment was in the cemetery adjoining St. John's Church.

MRS. ANNA GRONINGER GUSS, widow of a former president of the Nebraska Synod, died Jan. 29 in Spokane, Wash.

The native of Mifflin, Pa., married Pastor William Ira Guss in 1901 and served with him in parishes in Duquesne, Pa.; Peoria, Ill.; and Omaha, Neb. Later Dr. Guss held the office of Nebraska Synod president for 12 years. Following Dr. Guss' death, his widow lived in Los Angeles.

Surviving are a daughter, Mrs. Obed Williamson, two grandchildren, and a sister. Funeral services were held by Pastor Paul W. DeLauter at Messiah Church, Mifflintown, Pa. Burial was at the Mifflintown Presbyterian Cemetery.

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IN CONCLUSION . . . . . .

WHENEVER THERE'S A TIME of great social change, two groups cause most of the trouble.

One group consists of the standpatters, who oppose anything new or different. They plant their feet firmly and stubbornly try to stand unmoved, resisting change of any sort. All the lessons of history fail to convince them that such a position is untenable in a world that is always on the move.

The others are the radicals, who insist on "doing something" no matter how foolhardy it may be. They flail about and often plunge headlong into disaster. Because they insist on racing far ahead of the main body of thought, what they do often has to be done over, sometimes at great cost.

Whenever standpatters and radicals get tangled up together, there's open conflict. If this is only a war of words, it can be accepted as inevitable. When it leads to rioting and bloodshed, it becomes a national problem.

WE ARE SEEING this kind of conflict today in the field of race relations in our land, north and south. Negroes have made amazing progress in recent years. Hundreds of Negroes are among our national leaders in the field of politics, in the professions, in the world of entertainment. In a great many communities —even big cities like Washington and Baltimore—school integration has been accomplished speedily and efficiently. In spite of this advance, there are some who are shouting, "Faster, faster!" and others who are frantically trying to turn back the clock, saying "This must stop."

Extremists often have the loudest voices, but rarely the best ideas. The congressmen who issued their manifesto which Dr. Van Deusen describes in th week's LUTHERAN may have been speal ing for political gain in their home state If so, they reflect a stubborn attitude c intransigence that simply refuses to b lieve that time marches on and the ca endar cannot be turned back.

On the other side, a Negro leader lik Rep. Adam Clayton Powell of New Yor can get carried astray so far as to advo cate a Negro "Third Party" in America politics. Why Negroes should choose form of political segregation when they' fighting against social segregation belong to the paradoxes and inconsistencies c an election year, but it is hardly a reason able approach to a problem that demand wisdom and common sense.

Long ago Thomas Jefferson said, "A good cause is often injured more by th ill-timed efforts of its friends than by th arguments of its enemies. Persuasion perseverance and patience are the bes advocates in questions depending on th will of others."

FORTUNATELY there have been word of wise counsel. The Supreme Court i its historic decision outlawing racial dis crimination in public education aske "deliberate speed." President Eisenhowe at a press conference this month spok of "patience but not complacence." Bot were sensible expressions of action—bu action with restraint so that nobody get hurt in the process.

No problem is too big to solve if it i approached in a Christlike spirit of un derstanding. If Christians are the leaven that helps the world rise to new heights they have a big job in showing the wa toward love and understanding unti everyone enjoys his full rights.

—ALBERT P. STAUDERMAN

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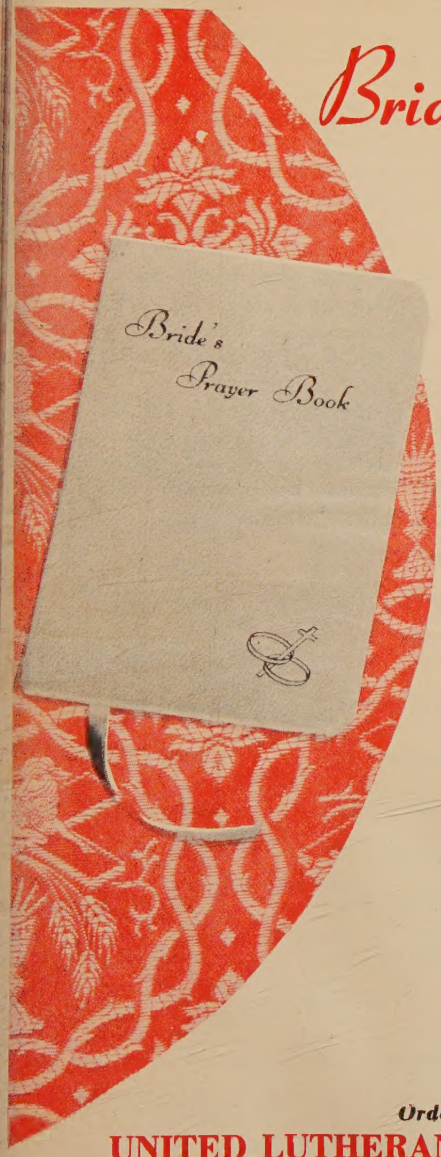

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